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VIENNA CHOIR BOYS SING FOR NEW ENGLAND DEACONESS HOSPITAL BENEFIT

Members of the Friends of the Deaconess Hospital planning for the concert are, left to right: Mrs. Sheldon E. Wardwell, president of the Friends; Dorothy B. Seccomb, concert chairman; Mrs. Eugene H. Mather; Mrs. Nathaniel Worthen and Mrs. John Hill.

BARBARA YORK

The Friends of the Deaconess Hospital, Inc., will sponsor the 1956 Boston concert of the world-famous Vienna Choir Boys at Symphony Hall on Sunday, March 18, at 3.30 P. M.

The personal appearance here of the choir boys is a musical event of wide appeal and of special interest this year to the Methodist Church. The concert will be for the benefit of the Deaconess Hospital.

The Vienna Choir Boys are a musical treat for both children and adults. Founded by Emperor Maximilian of Austria in 1458, the choir boys have won fame throughout the world for their superbly trained voices, boyish charm and varied repertoire.

Fittingly the first part of their program is sacred music. Then comes a costumed operetta—Mozart's "Bastien and Bastienne," Haydn's "The Apothecary" or Strauss' "On the Beautiful Blue Danube." The third and last part of their concerts are devoted to folk songs and secular music.

The boys sing in their school sailor suits, except during the costumed part of the program.

A music critic recently summed up an appearance of the choir boys in these words: "Twenty-two pink-faced boys sang their way into the hearts of a large audience last night. No matter how often one hears these youthful singers, there is always a feeling of astonishment at the remarkable manner in which they interpret the most difficult music. They always perform with a certainty of pitch and purity of tone that is impeccable."

The history of the Vienna Choir Boys is part of the history of civilization during the past 500 years. They came into being during the reign of the Hapsburgs in Austria and for several hundred years were only an official court choir. Haydn and Schubert were members of the group and Beethoven, Mozart, Liszt and Bruckner composed, conducted or performed with the choir boys during this royal era.

After World War I and the fall of the monarchy, the choir was reorganized and began touring around the world. The lads are now rightly known as Austrian ambassadors of good will. They sing like angels and behave like ordinary boys.

During World War II, the organization was disbanded because Father Joseph Schnitt, rector of the choir, refused to allow the choir to be used for Nazi propaganda purposes. Father Schnitt himself was imprisoned by the Nazis. After the war the choir was again reorganized and it now enjoys more popularity than ever before.

The Vienna Choir Boys still attend the historic Konvikt School, a former palace located in the heart of Vienna. Their school routine is a rigorous one of study, practice and play.

Actually there are three choirs—one always in residence to sing at St. Stephen's in Vienna while the other two are available for concert tours. A boy must study for two years at the Konvikt School before he can sing in one of the choirs. Thousands of boys of course apply for admission each year, but only a highly selected 100 are admitted.

This year marks the 12th time the Kinvikt School has sent one of its famous choirs to the United States and the choir is appearing in 70 cities here.

On tour, life is naturally a continual party for the boys, aged 8 to 14. They travel by special bus, with their conductor, a teacher and a nurse. The nurse keeps a watchful eye on their eating habits and prepares their lunches whenever possible to prevent disastrous stomach aches. The choir rehearses each day before lunch—and takes a nap after lunch. After a concert, hot bowls of soup are prepared before the boys go to bed.

Ice cream, comic books and Davy Crockett intrigue the youngsters when they are in the United States. They also spend happy hours with American choir boys, and sightseeing in cities across the country.

The 1956 Boston concert is under the management of Aaron Richmond. Miss Dorothy B. Seccomb, vice-president of the Friends of the Deaconess, is chairman of the concert committee. She has arranged with Mr. Richmond for a special visit to the hospital by the choir on Saturday, March 17.

Other members of the Friends who are serving on the committee are Mrs. Sheldon E. Wardwell, president of the auxiliary; Mrs. Nathaniel Worthen and Mrs. John Hill, co-chairmen of patrons; Mrs. Eugene H. Mather; Mrs. E. C. Lane, Jr.; Mrs. Lauriston Ward, Jr.; Mrs. Frank C. Dunn and Mrs. Lewis M. Hurxthal.

Tickets for the concert will be on sale at the Symphony Hall box office beginning Sunday, February 19, and mail orders will also be accepted as of this date. Regular box office prices will prevail—$1.65, $2.20, $2.75 and $3.50 per ticket.

On the Cover: Members of The Vienna Choir

ZION'S HERALD

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A WORD OR TWO

Next month we will give you a condensed report of the activity and future plans of the Board of Missions.

A new section beginning next month will be entitled "Calendar Clippings." It will be made up of excerpts taken from church calendars, bulletins, and newsletters received regularly by us. Be sure to put us on your regular mailing list.

Congratulations to our Methodist Church in Westfield, Mass. (The Rev. H. Newton Clay, pastor), for sending in the largest number of new subscriptions during January—15 new readers.

We regret that we had to hold a few very fine news items because the pictures which were submitted were not suitable for reproduction. We cannot reproduce the ordinary snapshot in a manner which will be satisfactory. Remember the big, clear glossy pictures, and we will print them.

If you are interested in making some extra money for your church, or any organization within your church, kindly let us know. We believe we have a plan connected with getting more new readers for ZH which will help you.

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AROUSING THE CONSCIENCE OF THE NATION

BISHOP JOHN WESLEY LORD

(An address given at the annual meeting of the Lord's Day League of New England, Boston, Mass., January 31, 1956.)

Before the problems that vex Christian men today can be met, the conscience of this nation must be aroused. The grim paradox of a revival of religion in the midst of sordid and mounting social ills cannot be viewed with complacency. Social reform and personal evangelism should go hand in hand. John Wesley, the greatest evangelist this world has known, combined the two in his aims to spread Scriptural holiness across the land to reform the nation. Mass evangelism can only be validated by resultant social reform.

We stand baffled before what is happening in America. Our age has increased religious interest while decreasing moral sensitivity. We have acquired power but, at the same time, we have become progressively insecure. While knowledge accumulates, wisdom continues in short production. We multiply human communications and bungle human relations. Building houses by the score, we destroy homes and, seeing more than any other generation has ever seen, we understand less.

Our nation is sick and in serious trouble, and there is more at stake than most people realize. In any kind of diagnosis looking toward cure, underlying causes must be discovered.

Certainly, a grave menace to our Christian tradition is the assumption by many people that it is possible to retain Christian standards and values in society without troubling to confess and practice Christian faith. "So long as you have the fruit, why worry about the roots?" they reason.

There is also extant the heresy which virtually makes our much-vaunted democracy into a religious faith or a substitute for faith. Democracy is not enough, and will not continue to exist apart from the moral and spiritual disciplines in life which are the counterpart of freedom.

There are many people who feel that the democratic spirit and the liberal tradition make unnecessary the exercise of the Christian conscience. They do not realize that democracy and the liberal tradition must be nurtured in and supported by Christian faith and practice to survive at all. Conscience is the capacity to experience guilt or peace and to modify and control one's conduct as a result. But no one is ever born with a Christian conscience.

Conscience must be nurtured with care and devotion. If the conscience of an individual or nation is to be Christian, it must be trained, educated, disciplined by the faith and teachings of Jesus our Lord.

While we accept democracy and the blessings of democracy as the fruit of the teachings of Jesus, they must not become a substitute for these teachings. The fruit soon withers and deteriorates when separated from the vine. Under the guise of a nation "under God," we are unwilling or unable to accept the disciplines of God's sovereignty in daily living.

Consider the man who, in the exercise of his freedom, demands the right to drink. That the exercise of this "right" places the lives of others in jeopardy has not been seriously considered by him. Christian faith and conscience require that we keep our brother from harm even as ourselves. To the Christian, many courses of action are not expedient. The liberal spirit that has given us the right of choice demands, in the name of the Christian faith in which it was nurtured, that we make the right choice.

I am at a loss to understand how one great branch of the Christian church can give its blessing to and annually accept support from the brewers and distillers of America. This form of Christian casuistry is beyond me. The fact that the liquor industry is a legal industry should not blind us to its consequences within our society or relieve us of our moral responsibility as churchmen to deal with it.

Communities, like individuals, can be lacking in conscience. I believe that we reached a new low in community life when, about a year ago, our neighboring community of Natick set a day apart, under the prompting of an enterprising realtor, to celebrate the advent of the Carling Brewing Company. Where was the voice of the church?

The great and significant service that is performed by the Lord's Day League of New England under the leadership of the Rev. G. Vaughn Shedd results in the quickening of the conscience of the people in our commonwealth and throughout New England and in the arousing of the conscience of our citizenry to the peril in which it stands. When a community is more concerned with the dollars to be derived through taxes than with the development of Christian character, we may expect a spread of deliquency, juvenile and adult. Death comes not only to our sons and daughters but also to the significant spiritual values that make community possible.

The basic moral teaching of our Lord is seen in the stress He laid upon the infinite value of personality. Jesus believed that man, not tradition, must be the ultimate concern. The worthless and unethical practices of the temple were condemned by our Lord. The test that He applied in determining the rightness or the wrongness of any course of action was the effect of this action upon human personality. If it weakened, or hurt, or destroyed, or exploited human life, it was wrong. If it enriched and enlarged and ennobled, it was good and Jesus approved it.

John Morley, when Great Britain was threatening the tiny Boer republic of South Africa, warned his countrymen in a speech at Manchester: "You may carry fire and sword into the midst of peace and industry; it will be wrong. You may make thousands of women widows, and thousands of children fatherless; it will be wrong. It may add a new province to your empire; it will be wrong."

I like to recall the word of counsel given to John Wesley by his mother, Susanna, while John was a student at Oxford University: "Would you judge the lawful or unlawfulness of a pleasure, take this rule: whatever impairs in tenderness your conscience, weakens your reason, obscures your sense of God, or takes off the relish of spiritual things (your desires to pray, to sing hymns, to be in church, to read the Scriptures), whatever increases the authority of your body over your mind, that thing to you is sin."

I know of no better way to get and to cultivate a Christian conscience than by close contact with and obedience to the mind, the spirit, the insights, and the teachings of our Lord. To be a Christian at all, to profess the Christian faith, is to come to know Him so well that we think as He thought, accept His standards for our lives, approve only what He would approve, and make all our principles of life Christian principles.

The terrible truth is that, if we do not do what we think is right, very soon we begin to think that what we do is right. When we do what is not in accord with our conscience, we soon lose our conscience in such matters. The perversion of the best then becomes the worst.

We may be faithful to the democratic and liberal spirit of our time, as many people are, but deny our Lord in conscience. This is the heresy of the church. A free church in a free society requires a sober and disciplined conscience for survival. Only a disciplined man is a free man. Any other is a slave to passion.

The guarantee of civil liberties, the achievement of international and world peace, the maintenance of just race relations, the resolving of industrial ten-

sions, and the conquering of such social evils as alcoholism are contingent upon an aroused public conscience about these things. Only good people can make good laws or do good works.

I have time to highlight only one of the problems confronting us as a nation. It is the problem of moral reform in the traffic of alcoholic liquors. Let us face some of the pertinent facts in the relation of this traffic to the American people.

The liquor industry has recruited 65,000,000 customers, of whom 16,000,000 are habitual drinkers, and the number is increased annually. Today, there are 7,000,000 alcoholics and problem drinkers in America. One out of nine who start to drink can expect to end in this group. These 7,000,000 alcoholics involve 20,000,000 other people. The use of liquor causes one out of four highway traffic deaths and 24 per cent of all highway accidents. There are 432,736 licensed dealers in alcoholic beverages, and 100,000 of these licenses are located in food stores. It has been stated that there are more barmaids than there are college girls.

The illusion that the liquor traffic is a tax-producer is exploded by statistics, which indicate that, for every dollar of tax from the liquor traffic received by the federal and state governments, from four to eight dollars must be spent in alcohol-created expense. Industrialists refer to the liquor traffic as their billion-dollar headache, reducing days of production, increasing accidents, causing slow-ups, and menacing workman relationships.

I need not relate the supplementary statistics regarding divorce, broken homes, neglected children, and character deterioration. The correlation between sex atrocities and taproom acquaintances exposes a prolific breeding-ground for crime.

The liquor traffic is an outlaw business, unethical in its procedure, anti-social in its attitudes, entrenching itself by powerful governmental lobbies and high-powered and expensive advertising. And all this is related directly to social drinking—the harmless cocktail. So long as good people, moderate drinkers, demand the cocktail, we shall have and support the foregoing category of horrors. You can't have one without the other.

I believe that a first step toward the moral reform of this traffic in Massachusetts would be state control of the industry. State control is feared and opposed by the brewing and distilling interests of the nation. While far from satisfying to many church people, state control does provide some check and control on this outlaw industry. I believe that, with state control, the incidence of delinquency and crime and the highway accidents and fatalities would show a sharp decrease. I favor state control, not to put the state in the liquor business, but because I believe it would improve the tragic condition that now exists. It is the lesser of two evils.

Closely related to this evil is the gambling menace, flourishing in our six states. Gambling in the United States is a $35,000,000,000 business yearly with 50,000,000 customers. Its promoters have succeeded in legalizing gambling in 25 states. Under cover of law, gambling racketeers exact a $20,000,000,000 tribute each year from their gambling victims.

The passion to get something for nothing has resulted in the undermining of the basic moral and economic laws of life. Small gambling, often under the patronage of highly respected public institutions and community projects, becomes the training-ground for the later customers of big-time gambling. Pin-ball games, raffles, bingo, and the like, honeycombing our communities, are the bush leagues from which the major-league gamblers are recruited. Gambling of any proportion is a menace to business integrity, a breeder of crime, a destroyer of good government, and a demoralizing influence in society. Its dubious gains are neither needed nor wanted in financing the work of the church.

There was never a time when the work and witness of the Lord's Day League were more needed than they are now. When the Lord's Day is forgotten or defiled, social evils are quick to follow. The conscience of the nation must be aroused, with resultant legislation consistent with the ethical and moral disciplines of righteousness and truth.

The Fourth Commandment occupies more space in the Decalogue than any other, and there is one aspect of it that is often forgotten. This Commandment calls upon us to

> Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.
>
> (Exod. 20: 6-11)

The demand that man labor and do all his work was as much a part of the Commandment as that he should cease all toil on the seventh day. This is the positive aspect which has generally been overlooked. Work and labor are gifts of God to man. A heaven without labor of some kind would be insufferable.

We can have this holy Sabbath only as we labor on the other days of the week to bring to pass the conditions in human society which delight the heart of God and make possible for all His children a holy day of rest and refreshment.

Mr. Shedd, I congratulate you upon the superb leadership you are bringing to your task in the Lord's Day League, and upon the victories you have thus far achieved. But never have your responsibilities been greater, or are they less, than the heroic task of arousing the conscience of this great nation so that we shall not only know but also do more perfectly God's holy will.

KICK OUT GIVING SCHEMES

Gratitude is the real basis for Christian giving, rather than the "flimsy" and "false" motivations so often used in church budget raising and financial campaigns. "Such appeals as 'Beat Communism,' 'Make the world safe from the atomic bomb,' and 'Preserve the pride of our denomination or the Christian church' are pretty 'thin' reasons for church giving," declared the Rev. Dr. John Peters of New York City, head of the stewardship department of the Presbyterian Church USA.

"Our response to the love of Christ is the foundation for giving. When the individual realizes what God has done for him, he is thankful, and he reaches out in response with that which is in his heart."

"One should give and not know where it goes. For too long the American business man has been conditioned to being told for what specific projects his money is going. Today American money is suspect in many parts of the world. The church is facing a period when it may have to give more anonymously than ever before. Mission funds must be pooled with those of other Christian nations so that the good is done in the name of Christianity rather than in the name of the U.S. God has entrusted America with more wealth than any other part of the world and the Church has a responsibility to claim a large portion of American enterprise for the Christian way of life."

"Kick out the schemes," Dr. Peters continued, "and make people understand the true nature of the Christian church. It is wrong to ask people to give just to support a budget. Such a slogan as 'Put First Church First' should be 'Put Christ First.' The work of the Church is evangelism and churches must awake to the connection between evangelism and the Every Member Canvass. The Church must have money to do its job, and the congregation is the body of Christ. Unless the Church speaks out boldly, it will be under judgment from both God and society. It has almost the sole responsibility to instigate such giving."

TELEVISION

BISHOP DONALD H. TIPPETT

(Ed. Note: Text of Statement by Bishop Donald Harvey Tippett announcing "The Way," a new television series produced by The Methodist Church and to be distributed by the Broadcasting & Film Commission of the National Council of Churches of Christ in the U. S. A., January 13, 1956.)

Today we are releasing the first of a series of thirteen dramatic programs for television, each to run one-half hour and all to be presented under the general title of THE WAY.

This is a contribution of The Methodist Church to co-operative Protestantism under the banner of the National Council of Churches, and through its Broadcasting & Film Commission to the people of America.

This series has grown out of a sense of urgency with which large numbers of American people are possessed. Enjoying a higher standard of living than ever before but filled with anxiety and a feeling of emptiness, they are groping for someone to speak to their needs.

We are convinced that the Church has "good news" for these people and that she is competent to speak to their needs. We believe we have a story to tell to this Nation as important as any in our day. Without exaggerating the extensive influence of television, we in the church are aware that many of the people we would like this story to reach are also those who spend a great deal of time in front of their TV screens. That there *is* a vast audience for religious programs is no longer debated. A recent scientific study carried out by a team of highly competent research experts, using the city of New Haven as a laboratory, discovered that one such TV program is regularly used by three out of five New Havenites.

This series called THE WAY has grown out of a sense of urgency among our ministers and laymen. Knowing somewhat of the opportunities affiorded by TV, they feel it a duty to seek a fair share of time through this medium to communicate the gospel. My church has heard this call of duty so plainly that it has voluntarily laid upon its altars a gift of more than a quarter of a million dollars to produce for a united Protestantism this series of television programs. This sum, not large to commercial telecasters, is staggering to us and, as such, reveals a real concern for people and bears witness to the Church's conviction that television is not only a legitimate but a desirable and versatile medium for carrying the gospel to the multitudes.

The church has not always been in the front line of advance in making changes but her long history is a record of her willingness (often reluctantly given) to adapt to new conditions. The history of religions would seem to indicate that its devotees have not been averse to the use of then current secular devices. Notably the Greeks 500 years before the dawn of the Christian era used the theatre. Here were expounded beliefs about gods and men, the meaning of life and death. It was religious drama in the best sense of the term and so presented and without apology.

In the middle ages extensive use of Miracle and Mystery plays proved beyond peradventure that drama can be a most powerful teacher.

The protestant churches of the Reformation, in order to bring a greater consciousness of religious thinking to the people, did not hesitate to grasp the printing press which it used with great effectiveness.

The Methodist Church was born when the limitations imposed by the four walls of a church building were ignored. John Wesley, denied some of the pulpits in his own church, went to the masses and made it possible for the masses to come to him. He carried the gospel to the very edge of a mine pit and proclaimed it there to the begrimed miners as they returned to the surface from the work down the shaft. He carried the good news out into the fields, into crowded and filthy jails and to little children in the schools. Where the people were—there he preached. This was a violent break with the conventional religious practices of his day.

There has been in our own church a segment of its members who have possessed in extraordinary measure the spirit of adventure. Consequently, a part of our church has always, from its inception until now, been characterized by its pioneering spirit. This has been one of the secrets of its expansion throughout its history, following the example of their founder. The Circuit Riders, starting at the time of the American Revolution, moved westward with the frontier, carrying the gospel as they went. For 175 years now Methodism has gone to the people at home and to lands afar, not waiting for the people to come to it.

Although the French Revolution got under way only three years before John Wesley died, he had seen already the effectiveness of the revolutionists' use of the tract and, in spite of its source, showed no hesitancy in borrowing the idea from them. The religious tract has been long and effectively used for communicating the gospel. It is not at all surprising, therefore, to those who have known the history of the church to see it launch out on a television adventure. This is not to imply at all a lack of faith in our established methods and more routine procedures. They have neither disappeared nor lost their relevance but, since television is such an effective and versatile medium of communication (perhaps the most versatile), The Methodist Church feels duty bound to enter the TV field because it really believes with its founder that "the world is my parish."

In taking our place with our sister denominations we hope to avoid the ever present temptation to be spectacular. In planning our diversified ministry, we have endeavored consistently to look upon each person as a child of God and to speak to each one in terms relevant to his own condition, always treating with respect the integrity of the person and his right to make free choices in the light of the evidence submitted. We ask only the privilege or the right to lay the claims of the gospel before him as clearly and as honestly as we can. In launching THE WAY we have meticulously kept in mind our five objectives:

1. To bring more people more completely under the influence of the life and teachings of Jesus.
2. To convince more people that Christianity can help them in making decisions and in meeting everyday problems.
3. To interpret the Church as a place of fellowship and inspiration—a relationship that can add dignity and purpose, strength and joy to the life of every individual.
4. To create a general climate of opinion in which religion is not only treated with toleration, or even respect, but hailed as the source of all the values that give meaning and security to life.
5. To inspire more people to take seriously their responsibilities as members of society and to convince them that what they do is important.

To that end we submit to the television public THE WAY in which we are endeavoring to portray God's love at work in the lives of everyday men and women of our time and culture. It derives its title from a saying of our Master: "I am the Way." It also refers to the early disciples who frequently were called followers of the Way and it will be our hope that through the medium of television we will be able to show our audiences the way the gospel of God's love works in a Twentieth Century frame of reference.

With heartfelt gratitude to the many stations that have made the time available, we submit THE WAY, dedicating it to the glory of God and to the service and enrichment of men and women and little children all over America.

Women Ministers Again

A Controversial Issue for General Conference

ELWIN L. WILSON

Admission of women to membership in annual conferences on the same basis as men will undoubtedly be one of the controversial issues at the General Conference of 1956. Much of the opposition will be on the basis of difficulties which will arise should women become conference members. Many of these difficulties are more hypothetical than real and are magnified by many out of their true perspective. As a District Superintendent with women ministers serving on my district I would like to raise and comment upon some of these objections.

1. *A conference member is guaranteed an appointment, and churches will not accept women.*

The Maine Conference has employed women ministers for many years. We now have eleven on our list of approved supply pastors. Seven are appointed to charges. Most of them have been ordained. Some have completed the entire course of study for ministers. One has been employed almost continuously since 1917 and has served nine parishes. One since 1925 has served six parishes. One has served two charges since 1940, one three charges since 1943, another three charges since 1945, and one three charges since 1946. Twenty-four charges in the Maine Conference have been served by a woman minister, not including those served by the three women who have been retired as approved supply pastors.

Most of these women preach in the smaller churches, it is true. But so do some of the conference members. I doubt that any of the women aspire to be ministers at Chestnut Street (Portland) or Waterville. A woman choosing to join a conference would understand the difficulties that might be encountered until more church people can be educated to the values of having an occasional woman minister.

A conference member has on occasion taken the supernumerary relation because he was not willing to accept the appointment offered him. A woman member would have the same privilege. No conference member is guaranteed the *size* or *kind* of an appointment he will receive. With the present shortage of ministers a conference would do well to fill vacant churches with women ministers, or even to use well qualified women rather than poorly qualified men approved supply pastors.

2. *A woman might become involved in family duties, and so be unable or unwilling to take an appointment.*

To become a conference member one has to promise to give full time to the work of the ministry. One who cannot do that is not admitted. This would hold true for women as well as men.

Should a woman minister marry, or conditions change so that she does not longer wish to be involved in the itineracy, she could be granted voluntary location, and become again a local preacher or approved supply pastor.

3. *If a woman minister is married her husband would be a problem. It would not be good for him to do the housework and care for the children, nor have a full time job himself.*

Many married women carry full time jobs and husband and wife share the home duties. Some ministers' wives take jobs outside the home. If a woman minister's husband were willing to move around to her charges with her, with or without a trade or regular job, what would be the objection? He might be as big a help in the work of the church as a minister's *wife* would.

On the other hand, if the husband had a regular job and could not move about with his minister wife, especially if there were children involved, the women might thereby be disqualified from becoming or continuing as a conference member.

None of our six full time women ministers in the Maine Conference have husbands. It is very doubtful if many women with husbands would ever apply for conference membership.

4. *A married woman minister might have a baby and so be unable to perform her duties.*

Well, she could get someone to preach for her for a week or two, couldn't she? What about the man minister who has an appendectomy? Some ministers in the course of their lives have to miss many Sundays. Anyway, that would be the minister's problem, not an administrative one.

5. *We would have to set up new minimum salaries and pension provisions for women members.*

I see no need of new legislation. It is true that we have paid scandulously low salaries to some of our women ministers, sending them to charges that cannot support a man. Meanwhile the public schools have moved rapidly toward equal salaries for equal work. Where desirable a conference can set a minimum salary for different categories, one for single ministers, one for married ones, and perhaps additional for each dependent child. This would be as fair for men as for women, and would include both sexes under the same provisions.

As far as her annuity is concerned, I see no reason why a woman conference member should not be provided for as are men under the existing pension provisions of the Discipline. Widows of ministers receive an annuity, and increasingly approved supply pastors are being provided for. Disciplinary provisions are changed from time to time, and could be adjusted to meet changing conditions.

6. *If permitted, too many women would flock into conference membership.*

Look over your conference and see how many prospects you have. In the Maine Conference, out of the seven women now under appointment only one would have the required educational qualifications for membership. One or two others might become members under special provisions of Par. 323 of the Discipline, Sec. 2 or 3.

Dean Walter G. Muelder of Boston University School of Theology told a group of us recently that less and less women seem to be entering professions requiring graduate study only. It seems evident that few young women will be interested in taking a four year college course plus three years in a theological school to become itinerant preachers. In religion such fields as christian education, deaconess work, or missionary service offer more attractions. Without doubt most of our preaching women will continue to be approved supply pastors.

7. *Admission of women to membership in the annual conference would be contrary to the traditions of Methodism.*

It is the genius of Methodism to adapt itself to effectively meet changed conditions. Methodism never has been static, with a host of unchanging regulations and taboos. True, it has not always been in the vanguard of social change, often having been slow to put the spirit and teaching of Jesus into operation without the changing cultural, patterns with which it has been surrounded —witness slavery, poverty, segregation, woman suffrage, etc. But it would certainly seem to be within the highest tradition of the denomination to grant equality of rights and privileges to all human beings, more especially as between the two sexes within the church itself.

In conclusion let me reiterate that I believe that the difficulties attendant upon admission of women to membership in annual conferences are much smaller than many envision, and that, difficulties or no difficulties, the church ought to set an example in granting equal rights and opportunities of service to all its members.

The Conference Missionary Secretary

HORATIO F. ROBBINS

The pastor who is chairman of the program committee of the Woman's Society of Christian Service or of Methodist Men often wonders where he can get a good speaker on missions. Or the question may arise, "How can we best promote loyalty to the missionary outlook of the congregation?"

There is an officer in each Annual Conference whose responsibility it is to answer such questions. The church has spent time and effort to educate and inform that person of the promotional resources. Too often the existence of such an officer is unknown to the layman and even to the pastor. He is the Conference Missionary Secretary, nominated each year by the Conference Board of Missions and appointed by the presiding bishop.

In New England the Conference Missionary Secretaries are G. Duncan Moores of the Maine Conference; Claude H. Voorheis of the New Hampshire Conference; H. F. Robbins of New England; and S. R. Luthy of New England Southern. Each of these is represented in the districts by District Missionary Secretaries. We are grateful to ZIONS HERALD for this opportunity to enumerate some of the ways in which this office may render service to the churches.

First, let us consider one of the answers to one of the problems which this officer can give. The church can best be informed of the world out-reach of its organization by the missionaries and Crusade Scholars who temporarily reside in the community. The following missionaries who are acceptable speakers now living in our area are the Rev. John Groves (Mexico), Boston University School of Theology; the Rev. Thomas W. Lung (Philippines), Boston University School of Theology; the Rev. Juel Nordby (Angola), Boston University School of Theology; and Mr. Roye E. Teele (Japan), Harvard University.

The Crusade Scholars are nationals sent here from the field on recommendation of missionaries. They covet an opportunity to mingle with American Christians to learn their ways. At Boston University at the present time are Mrs. Won Deuk Min Chun (Korea), Mrs. Clea M. Dubs (Brazil), and Chung Rhee (Korea).

So you see how important it is to pass the word along that there are resource persons in each Conference ready and prepared to help out in the promotion work of national and world missions.

Missionaries may also be obtained through the Department of Field Cultivation (Woman's Section) as well as Department of Field Cultivation joint section of Education and Cultivation. (The mailing address of each is 150 Fifth Avenue, New York 11, N. Y.) Any church may ask for a missionary speaker from the office in New York. It is the policy of the Department to send out a speaker for a series of engagements. A district or sub-district may arrange for a one-week speaking tour. The furloughed missionaries are few in number and have so little time that it is good strategy to make their time count for the greatest results. These reports of people from the field are an excellent method of promoting missions in the local church.

Silver Bay Missionary Conference each year brings inspiration and information to Annual Conference leaders. Leading laymen and pastors spend a week with outstanding missionaries and experts in the World Christian Movement in the beautiful setting of Lake George, New York. Most Conferences furnish "scholarships" for these delegations feeling that this is one of the best forms of promotion. Those who are interested in attending this annual meeting should notify their Conference Missionary Secretary.

District World Vision Institutes and Schools of Missions offer opportunities for the local church to learn of the missionary outreach of the church. At these meetings missionaries and nationals bring first-hand information of the progress of the work in the field. Motion pictures, filmstrips, and other visual aid materials are shown. At this time Conference projects are presented and local church Commissions of Missions learn methods of promotion at the local church level. The District Superintendent and the District Missionary Secretary take the lead in this work.

It is the concern of the Conference Missionary Secretary to have the annual study books circulated and widely used. In this he has the support of the District Missionary Secretaries. The Methodist Study Book for this year is James K. Mathews' "South of the Himalayas." (Such books may be ordered on consignment at fifty cents a copy from the Study Book Office, 150 Fifth Ave., New York 11, N. Y.) This is a fascinating record of the Christian work in India, told by a man who has lived there for years. It is issued to commemorate Methodism's Centennial in India (1856-1956), and answers some of the pressing questions being asked today about India such as "Are missionaries welcome in India?" "Will India go communist?" In addition to the study book, the *World Outlook*, a missionary magazine for the whole church, is another able means of missionary promotion. The paper has not received the attention which its quality deserves.

The local church Commission on Missions represents the missionary promotion interest of the Conference. The effectiveness of the missionary promotion in the local church is dependent on the pastor and the local commission. The Conference Missionary Secretary working with the District Missionary Secretary stimulates the activity of the work on the local church level. All the Conference and District activity is aimed at this achievement. It is important that the Official Board of each church elect loyal leadership to this significant commission. The resourceful pastor will direct the group in using the many resources available for missionary promotion. It is urgent that the local church have the Commission activated. Regular meetings should be scheduled and plans for the use of speakers, visual aid, books and pamphlets carried out. Subscription campaigns for the *World Outlook* should be carried out in the parishes. Schools of Missions should be organized and promoted in each parish.

The missionary budget in each financial canvass should receive the careful consideration of the Commission on Finance, the Official Board and every subscriber to the church budget. Every member should be encouraged to give something to World Service. Trips planned to nearby Mission and Advance Special projects would inform a large number of our church people and give them a first-hand knowledge of the outreach of their church.

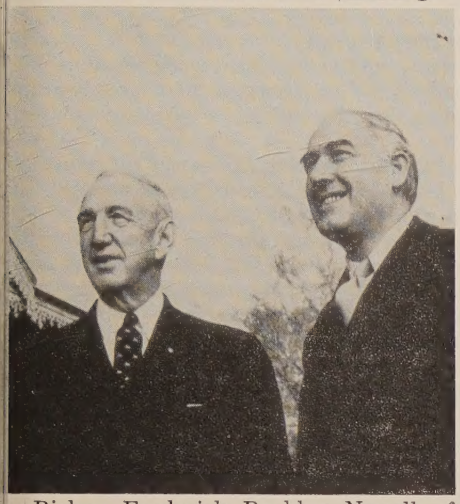
Each organization—Men's Club, Woman's Society of Christian Service, Youth groups—could make their meetings more meaningful and interesting by adding missionary motivation. The church school should take full advantage of the missionary units in its regular curriculum. The fourth Sunday program of the church school could come alive with the many missionary methods of promotion which have been suggested here. Each local church Commission on Missions should set a goal of wider horizons for all the members.

The new understanding of the opportunity of service offered by the Methodist Church through its total Benevolent Program would stimulate a new standard of giving. For example, many more churches would then be able to support a mission family abroad. Those churches which now have "Pastors Abroad" have a vital interest in their world responsibilities.

A comprehensive report blank has been prepared by the Board of Missions whereby each commission of the local church may report to the Conference Missionary Secretary. These reports come in annually and the results are

(Continued on page 18)

BISHOP NEWELL VIEWS ASIA'S NEEDS



Bishop Frederick Buckley Newell of the New York Area of the Methodist Church, (left) chairman of the Methodist Committee for Overseas Relief, confers with Dr. Leslie E. Cooke, director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches at the Council's Geneva headquarters.

by Betty Thompson
World Council of Churches

"Methodism has established an indigenous church in India which will live on whatever happens concerning government policy towards missions," Bishop Frederick Buckley Newell, of the New York Area, said in an interview in Geneva, Switzerland, December 20. The chairman of the Methodist Committee for Overseas Relief visited the World Council of Churches Headquarters en route to Frankfort, Germany, and Great Britain, on the last lap of a three-months' tour that has taken him to Asia, the Near East, and Europe. He conferred with Dr. Leslie Cooke, director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

Bishop Newell expressed great admiration for "the young, growing, enthusiastic nation of India" and said that the United States should increase efforts to strengthen friendship with the nation of 400 million peoples. He was in New Delhi at the time of the visit of Russian leaders and attended the mammoth outdoor reception held for them. The visit of the Russians reinforced the Methodist Bishop's belief that America is losing an opportunity to make friends with a young nation which is on its way to being a world power.

On the subject of the future of Christian missions, Bishop Newell said that as long as there is a church leader with a voice as strong as that of Bishop Pickett and a leader of the calibre of Mr. Nehru, he is not worried. He feels that although mission work has been made difficult, there is no reason to fear for the future of Christianity in India. He bases his hopes on the strength of the indigenous church and the development of Indian Christian leadership.

Bishop Newell enthusiastically endorsed the proposed Church of North India which seeks to unite Methodists, Baptists, Anglicans, and the previously merged Presbyterians and Congregationalists.

Comments on Floods

"Thousands of people in India have had their homes, livestock, clothing, and means of making a living destroyed in the recent terrible floods. They need help," said Bishop Newell.

Bishop Newell attended the dedication of Wesley Village, a housing settlement for refugees, in Hong Kong where 80 families have been resettled. There he preached to the young Methodist congregation which has been started and his sermon was translated into Mandarin and Cantonese. The Methodist Committee for Overseas Relief has made this resettlement project possible.

Of his visit to the Near East, Bishop Newell said he was touched by the plight of 900,000 Arab refugees. He feels that more must be done to enable these people to become self-supporting. The conference planned by the Division of Inter-church Aid and Service to Refugees on problems of the Near East to be held in Beirut in May will help to focus attention on the need for Christians to take more responsibility in this area, he thinks.

In Geneva Bishop Newell discussed problems of inter-church aid and service to refugees with Dr. Leslie Cooke, associate general secretary of the World Council of Churches and director of the Division of Inter-church Aid and Service to Refugees. Methodist funds channeled through Methodist Committee for Overseas Relief help operate the ecumenical program. In 1955, 11,000 refugees will have been helped to resettle by the World Council of Churches. The American end of this operation is handled by Church World Service with sponsorship secured by the denominations.

PASTORS AS ERRAND BOYS

The nation's pastors themselves are contributing to a big weakness in modern Protestant Church life by allowing themselves to become mere "executive secretaries" and "errand boys" of their churches, a Yale Divinity School faculty member declared tonight.

The Rev. Browne Barr, Associate Professor of Preaching and the Parish Ministry, said "everything which touches life, individual life and community life, must be the preacher's concern if he is to be a true pastor to his people."

But the modern preacher, said Mr. Barr, "complains that he has no time for study or effective pastoral work because his congregation makes him an errand boy.

"But I fear this complaint is often just an excuse to avoid the most demanding aspect of his work. A well trained and effective minister realizes that he shouldn't try to run everything himself. His sole task as an administrator is to assist his parish in fulfilling its role as a Christian community. This means delegating responsibility to various committees and officers of the church, and offering them guidance and training when it is needed."

If a minister is so busy being the efficient executive secretary he continued, he'll soon know neither the Gospel nor his people and his ministry will become irrelevant.

Mr. Barr's criticism of modern "errand boy" preachers came in reply to a statement by Dean Pope that the American preacher, "once sought out for counsel on all manner of problems, is today largely ignored, or at most relegated to a limited sphere of influence."

As to a preacher's "impressive responsibilities" in his community, Mr. Barr said it is not the pastor's place "to be chairman of every well-meaning organization in the town.

"It is his duty to be well informed about community needs so he can direct his people into useful service in the community, rather than perform all that service himself."

Dean Pope said that about two-thirds of all the graduates of the Yale Divinity School now are entering the parish ministry, despite the growth of "specialized ministries" such as youth workers, Y.M.C.A. workers, and others.

RIAL CAMPAIGN ENDS

The 7th annual Religion In American Life campaign has recently concluded. Actual figures show that the 1955 illustration and theme—"Give Them A Faith To Live By . . . Worship With Them This Week"—appeared across the country in the following volume: All television stations received two RIAL filmed spot announcements; All radio stations received a series of special RIAL announcements; 978 newspapers carried 8,124 RIAL advertisements; 5,164 billboards were displayed on highways; 57,681 car cards appeared in buses, subways and trolley cars; editorial support carried in the 17 consumer magazines which contributed.

There is no sure way to calculate the full value or to estimate accurately the great good which this annual program provides. But a recent Gallup Poll on attendance at worship services shows that Americans set an all-time attendance record in 1955. 12,200,000 more people attended worship each week in 1955 than in 1950.

World News:

Religious News Service, Ecumenical Press Service, National Council of the Churches in Christ News, Methodist Information

TV BECOMES "SAWDUST TRAIL"

More than 12,000 persons responded by telephone and mail to the appeal for religious decisions made by evangelist the Rev. Joe Uhrig, Washington, D. C., in what he called "the world's first television revival, held in the capital of the world." The evangelist said the 10-day revival produced as many as 500 telephone calls in a single night and about 800 pieces of mail daily during the campaign. Similar revivals over television stations are being planned in other major cities, including New York, he said.

LUTHERANS HOLD FAITH-IN-ACTION WORKSHOPS

Some 300 Lutheran laymen and women exchanged ideas on how they can best express their Christian faith in their daily occupations and professions.

They participated in workshops for physicians, nurses, lawyers, teachers, farmers and labor-industry leaders in connection with the national evangelism conference of the Evangelical Lutheran Church.

The Lutherans suggested a layman could best express his faith at work by setting a good example in regular church attendance, excellence of workmanship or performance, honesty in all his dealings and love for his fellowmen.

They agreed that every layman—and not just clergymen—has a "call" to serve God. And they stressed that a Christian can witness effectively to his fellow man only as he orders his life after God's call to serve.

At a general conference session, the Rev. R. H. Bragstad of Milwaukee, Wis., said that many church members are afflicted with "spectatoritis."

They feel satisfied in being "material for the pastor to work on, rather than for Christ to work through," he observed.

The pastor declared that the "real sin" of many church people is that of "looking on such things as PTA, lodge, church bowling and Kiwanis as of equal importance with Christ's Church, and choosing to participate in them instead of Christian activities."

THEOLOGICAL ENROLLMENT UP

Opening fall enrollment of men and women in the nation's theological schools showed an increase of 7.7 per cent, Commissioner of Education S. M. Brownell reported. There were 30,965 theological students enrolled last fall as compared with 28,760 at the same time in 1954.

The report also showed that there were 24,728 male theology students in 1955 as against 22,710 the previous year, a gain of 8.9 per cent. Women theology students totalled 6,237 in 1955 as against 6,050 in 1954, an increase of 3.1 per cent.

Total enrollment in all U. S. colleges and universities was more than 3,000,000 for the first time in history.

COMMUNISTS FAILING YOUTH

A top Warsaw Radio commentator says Poland's Communists have produced youths who are "amazingly poor in character and moral fibre." Wanda Odolska, Communist social affairs expert and a member of the Sejm (parliament), made the admission in a nationwide broadcast. She said the Communist press and radio had been campaigning for months against drunkenness, loose morals and hooliganism abong Polish youth and even young children. But despite this campaign, she observed, newspapers everywhere report increased juvenile crime, brawling on the street and outrages against women and children.

The commentator, a confidant of Politburo members, said the regime had depicted Polish young people as happy, patriotic, suntanned members of the Union of Polish Youth, content to carry out all directives of the government. This is a false picture, she stated. A new series of government conferences will be held shortly to deal with this "great, urgent and vital problem which affects the very existence of our nation."

ASSESSMENT TO MEMBERS TESTED

A suit to determine whether a local congregation can legally assess its members for construction of a new sanctuary and school building has been filed in Denver District Court.

The action was brought against the board of trustees of Temple Emanuel by Hyman N. Tatarsky, a member of the congregation who was assessed $5,000.

The assessments were made against members who failed to participate in a long campaign for voluntary contributions. However, all contributions were not accepted. In some cases the voluntary offering was rejected and assessments were made by a special committee on the basis of "ability to pay."

Ground-breaking ceremonies for the ultra-modern temple and school building, to occupy a two-block area, were held last June. The structure is to be completed by next September.

"This assessment is arbitrary, capricious and unreasonable, and is not based on any fair measurement, basis or fact," the suit alleged. Mr. Tatarsky claimed "a vested right" to be a member of the temple, but said he would be expelled if the assessment is not paid.

HOLY CHILDHOOD DAY

More than two million American Roman Catholic school children under the age of 13 observed Holy Childhood Day on February 2.

The Very Rev. Richard Ackerman, national director of the Pontifical Association of the Holy Childhood, who made the announcement, said that a major feature of the observance will be a drive to enroll new members.

Established in 1843, the association aids missioners in foreign countries who labor for abandoned children. It is an integral part of most Catholic schools and enjoys the special protection of Pope Pius XII.

The annual observance of Holy Childhood Day followed a 1950 decree by the Pope that "once each year a day be set aside for the Pontifical Association of the Holy Childhood when children will acquaint themselves with the universal mission of the Church and dedicate themselves to the special apostolate of the conversion of pagan children."

POSSIBLE RELIGIOUS CENSUS

A spokesman for the Bureau of the Census said the idea of a 1957 census of religious bodies is very much alive even though no provision was made for it in the fiscal budget now before Congress.

Meetings are now being held here by top administrators of the Census and Budget Bureaus to discuss the various counts to be made by the federal government in the next several years. The proposed religious census is one of the items under consideration.

Many church groups have urged the government to undertake the religious census because it would produce worthwhile information. The last census of religious bodies was taken in 1936.

ATTENDANCE TROUBLES FOR ROMAN CATHOLICS

Twenty-two priests from Roman Catholic mission orders which operate in the northeastern states met at Dartmouth, Mass., for talks on falling mission attendance and other problems.

The Rev. Francis M. Valentini, C.S.C., of the Holy Cross Mission House here said that the group gave most of its attention to ways of increasing attendance at parish missions.

He said the decreased attendance was not due to lack of devotion but to the increased tempo of living and changes in people's habits.

People are just as religious now as in former years but "express it in a different way," the priest added.

CHRISTIANS ARE PROBLEMS TO POLITICIANS

Governor Frank Clement of Tennessee told an interdenominational meeting of laymen in Louisville, Ky., that "We in politics have problems with some self-professed Christians. This thing of taking a holier-than-thou attitude because you are a church member or minister is the most un-Christian thing we face."

The 34-year-old Methodist said it was "so amazing" to him "when churchgoing Christians daily come to your office and ask you to restore a license to a convicted drunken-driver, to add a $100,000 extra profit to a state contract, or tell you to hire people you don't need because they worked for you in the election."

The governor said he had often been told that religion and politics don't mix. "If they don't mix, may God have mercy on the people you're supposed to be serving. We need more Christians in politics, and those of us in politics need to feel we have the backing of Christian people who will come to us with constructive criticism when they don't agree, but will stand up and fight and help. This is the day for the Christian to take his citizenship seriously and the citizen to take his Christianity seriously. I predict that if we fail in our efforts at world leadership, it will be because of our failure to prove ourselves Christians. The basic, vital political problem of the free world is a religious problem."

THAT VATICAN ENVOY AGAIN

Failure of the United States to have a diplomatic representative at the Vatican was said by Rep. Victor L. Anfuso (D.-N.Y.) to be a roadblock impeding the efforts of the Roman Catholic Church for world peace.

Mr. Anfuso, in a statement published in the Congressional Record, said it was "imperative" for the United States to establish diplomatic relations with the Vatican "through the immediate appointment of an envoy as a gesture of friendship and because of our desire to promote world peace and greater understanding."

"In this way, we would not only show that our country has the highest esteem for the Catholic Church and its broad principles for achieving a world truly at peace," he stated, "but it would also enable the Church to undertake mediation for disarmament and peace along the lines advocated in the Pope's Christmas message."

The New York lawmaker also stressed that the Catholic Church is "a major force, spiritually and morally, in the struggle against the evil forces of Communism," and that the Vatican is an important center of information and intelligence about countries and people behind the iron curtain.

He noted that such major Protestant countries as Great Britain and the Netherlands have official representation at the Vatican.

"I believe that this is a most appropriate time to bring up this matter for discussion and consideration," Mr. Anfuso said.

CHURCHES LOSE CHANCE-GAMES FIGHT

Protestant churches in Putnam, Conn., lost a fight to prevent the legalization of raffles and games of chance conducted by religious, veterans and fraternal groups and volunteer fire companies.

Voters approved such legalization, 477 to 291, in a referendum. Nearly 5,000 persons were eligible to vote.

The anti-legalization campaign was spearheaded by three Protestant churches organized as the Putnam Interchurch Committee. On the other side were the Putnam American Legion and the Veterans of Foreign Wars.

The 1955 Legislature passed a bill permitting raffles and games of chance, on a local option basis, under strict regulations.

All records of sponsoring organizations must be open for inspection and the money received accounted for.

NEGRO MINISTER FREED FROM FUGITIVE CHARGES

Charges of being a fugitive from justice upon which the Rev. Joseph A. DeLaine, African Methodist Episcopal minister, was arrested in New York last November were dismissed in Felony Court.

The Negro clergyman came to New York with his wife in October to escape mob violence in his home state of South Carolina. He surrendered himself on November 25, after learning that New York police had received an interstate alarm broadcast by South Carolina authorities saying he was wanted as a fugitive and would be extradited.

Magistrate David L. Malbin vacated the warrant against Mr. DeLaine after Assistant District Attorney Carl A. Vergari told him no extradition papers had been received from South Carolina.

The 56-year-old minister was indicted in absentia by a grand jury at Florence, S. C., October 26, on a charge of assault with intent to kill. The indictment was based on an incident October 10, when men in automobiles surrounded his home at Lake City, S. C., and fired into the house. Mr. DeLaine returned their fire.

Several weeks earlier a night-riding mob in automobiles surrounded his home, pelting it with bricks and bottles that broke every window in the house. On October 6, his church was burned down. After the shooting incident four days later, he and his wife fled to New York City where they were given shelter by Dr. D. Ward Nichols, Presiding Bishop of the Church's New York-New Jersey-Pennsylvania district.

Mr. DeLaine was a leader in the fight against segregation in South Carolina. He organized the lawsuit which successfully challenged in the courts the practice of racial segregation in the state's public schools.

COUNCIL BACKS CHANGE IN ADOPTION LAW

Directors of the Massachusetts Council of Churches unanimously approved efforts to amend the state adoption law so as to make it possible for prospective foster parents to adopt children of a faith other than their own.

A bill to repeal the present law, which requires courts to place a child "when practicable" with persons of its parents' faith, is pending in the state legislature here.

Dr. Forrest L. Knapp, general secretary, said the directors' action was based on a belief that "it is in accordance with our basic civil rights for parents to decide what religion shall be taught their children."

"Therefore," he said, "parents should have a right to choose for their children a home with a different religious faith from their own if they so desire. For example, a mother of one faith should be free to decide that her child is to be adopted by her sister who is of a different faith."

Some 1,800 churches of eleven denominations are affiliated with the council.

NO WOMEN CLERGY IN NORWAY

Seven out of nine bishops and both theological faculties of Lutheran Norway oppose a proposal to abolish the law by which a woman cannot be appointed as a pastor against the will of the congregation, but the government is going ahead with plans to seek repeal of the measure. The present law gives women the right to be named as pastors by the government, but only where the involved parish councils agree to it. So far only one of the 33 Norwegian women who achieved theological degrees is actually serving as a pastor. Of the remaining 32 theologically educated Norwegian women, ten do mission work, serve youth groups or do other church-related work, while twelve are teachers and ten have become housewives.

The government's chief argument in asking for a repeal of the law is that its limitations upon female ministers "contradicts" the Convention of Human Rights, which Norway wants to ratify without reservations.

(Ed. Note: Summarized reports from the annual meetings of several General Boards of The Methodist Church appear in this section for this month. These reports show the extended progress of The Methodist Church and the long vision into the future.)

BOARD OF SOCIAL AND ECONOMIC RELATIONS

The Methodist Board of Social and Economic Relations has accepted a $25,000 grant from the Fund for the Republic to "finance studies on the challenge of communism to Christianity and on social thought and action in The Methodist Church." Acceptance of the gift highlighted the board's meeting in Chicago, Jan. 25-26.

Other action taken by the board included:

—Putting the final okay on a Social Action Primer.

—Reporting progress on plans for a study of the church and industrial relations.

—Filling two vacancies on the board.

Looking toward Minneapolis, the board adopted several matters to be submitted to the 1956 General Conference, including:

—A new statement on race.

—A memorial calling for a commission to make a four-year study of race relations in the church.

—A revised version of the Social Creed.

The $25,000 Fund for the Republic grant followed acceptance in September of a like amount from the same source to be used for interracial conferences and related projects. The recent grant is earmarked for two specific studies. Tentative plans stipulate that "if possible" arrangements will be made to have the study on the challenge of communism to Christianity carried out under the board's direction by university faculty members in the Chicago area, and the research on social thought and action in The Methodist Church undertaken by faculty personnel in Southern Methodist University.

The board made final revisions in the text of a Social Action Primer and authorized its publication as a study book intended primarily for discussion groups in local churches. Author of the guide is the Rev. Dr. Clair M. Cook, Columbus, Ohio, a Methodist minister who is associate director of the Religion and Labor Foundation. The board made it clear that the volume is not a policy statement.

The board voted that during the next two years one major area of its study must be in the field of industrial relations. Factors to be explored would include mergers in both union and management fields, right-to-work legislation, handling of welfare and pension funds, and "steps which can be taken in advance to create proper climates for bargaining and to insist on good faith negotiations with appropriate safeguards to prevent their disruption."

Anticipating the 1956 General Conference, the board adopted a number of memorials to be presented for consideration by the church's highest law-making body at its April 25-May 9 session.

Unanimously adopted was a new statement regarding race, which will be tossed into the General Conference pile of memorials, but which the board hopes will become the church's new resolution on race, replacing the present Par. 2027 in the *Discipline*.

The revised statement declares that there is "no place in The Methodist Church for racial discrimination or racial segregation" but admits that "Methodists, caught up in the social attitudes and customs of the society of which they are a part, have failed to live up to the teachings of their Lord and the high principles enunciated by the church."

Noting a "changing racial climate" in the world, in America and in the church, the statement declares that the decision of the U. S. Supreme Court relative to segregation in the public schools has "pricked the conscience of the church, making us aware of our slothfulness in putting into practice the principles we have professed."

The statement calls upon Methodists to help make the necessary "difficult community readjustments . . . in all good faith but with brotherliness and patience."

One of its recommendations is that "rather than seeking new locations, churches in changing neighborhoods early prepare their people to be ready to welcome into the fellowship members of all races as these become a part of the community."

Another memorial adopted by the board calls upon the 1956 General Conference to appoint a commission "to study the relationship of the races with full consideration of the elimination of segregation within the church, giving special consideration to a liberalization of the method of transfer of local churches of one jurisdiction to another." The memorial asks that the commission report its recommendations, including a statement of plans and proposed legislation, to the 1960 General Conference.

Other memorials would make mandatory the establishment in each local church of a commission on Christian social relations. This commission would become a fifth commission in the local church. (The four at present are: membership and evangelism, education, missions, and finance). Subcommittees under the proposed new commission on Christian social relations would deal with the three specialized areas represented by the general boards of world peace, temperance, and social and economic relations.

Dr. Georgia Harkness of the Pacific School of Religion, Berkeley, Calif., who reported for the committee on proposed revisions in the Methodist Social Creed, said that the changes which the board is submitting to the General Conference are intended "to make the Social Creed more concise, to bring it up to date in regard to issues of great Christian significance because some parts have not been revised in more than 30 years, and to reorganize its sequence." She pointed out that the proposed changes would not alter its basic content.

The board had high praise for the indefatigable work of its executive secretary, the Rev. A. Dudley Ward.

BOARD OF TEMPERANCE

Methodism's Board of Temperance has asked the 1956 General Conference to strengthen the work of each of the church's "social action boards," naming specifically the Board of World Peace, and the Board of Social and Economic Relations.

Meeting in the Washington, D. C., Methodist building January 25-26, the board had this to say in its own behalf:

"Because of the unique position of temperance in the whole field of social concern, and the necessity of resisting the extraordinary pressures imposed upon persons and society by the organized alcohol interests, we petition the General Conference to strengthen the Board of Temperance to enable it to continue its constructive promotion of the alcohol-free way of life."

Highlight of the annual meeting was the world premiere of the Board's new color motion picture, FAR FROM ALONE, held in the auditorium of the U. S. Department of Health, Education and Welfare. The 30-minute film deals with drinking-propaganda pressures and will be released about the first of March.

The temperance board also:

—dissolved its Department of Negro Work. "As in the past two years, all our staff will serve all Methodists," said Dr. Caradine R. Hooton, executive secretary.

—called on the Congress of the United States to enact legislation outlawing inter-state alcoholic beverage advertising and banning alcohol service aboard commercial airlines.

—requested the Board of Lay Activities to consider an emphasis on the "Stewardship of Sobriety" in its future program.

—established a permanent fund for the future production of temperance audio-visuals.

—asked the General Conference to add two youths to its roster of regular members.

—suggested that in the next quadrennium annual conference Boards of Temperance be allowed to appoint a "Director of Temperance" to carry forward an action program in the annual conference. The board will also ask the General Conference to change the title of District *Secretary* of Temperance to District Director.

—expressed "deep appreciation" to the Curriculum Committees of the church and to the Editorial Division of the Board of Education for "increased materials on temperance in the church school literature."

—asked the General Conference "to continue Commitment Day on the first Sunday in December" because of the "outstanding success" of the observance.

BOARD OF EVANGELISM

(Ed. Note: Below are excerpts from the report of Dr. Harry Denman, executive secretary of the Methodist General Board of Evangelism, at the agency's annual meeting Jan. 11-13 at St. Simons Island, Ga. The report was released through Methodist Information.)

Let us look at the evangelistic opportunity in America today:

69,000,000 persons have no church affiliation
19,000,000 of these are youth 12-23 years of age
31,000,000 persons move each year
Crime is growing four times as fast as population
37,000,000 babies were born 1945-1955
42,000,000 estimated to be born 1955-1965
Population increasing at the rate of 2,500,000 per year
Estimated population by 1965 — 190,000,000
833,000 new family units established 1950-55
2,000,000 more new units will be established 1955-1965

The estimated population for 1965 is 190,000,000. In ten short years we will have a net increase in our population of 25 million persons. This is the New America.

In 1784, when The Methodist Church was organized in Baltimore, did we have 25,000,000 persons in America? We had a New America in 1784. We have a New America now.

It is estimated that there will be forty million babies born in the next ten years. This is the New America. We are to have new stores, new plants, new homes, new communities, new cars, new highways, new jet planes, new gadgets. We are dedicated to the new.

We are desperately in need of something new, more than machines and plants and highways. We need new persons, with a new philosophy.

What makes a nation great? What makes a university great? What makes a corporation great? What makes a home great? What makes a church great? What makes a city great? It is a *person.*

We must have a new nation. Congress gave us a new philosophy, "This nation under God." The New America must be under God. When we salute the flag or pledge our allegiance, we say, "This nation under God." I want this nation to be under God.

1. The New America must have a dynamic faith in the reality of the Living God.
2. The New America must live by the righteousness of God.
3. The New America will find new life in God through Christ.
4. The New America must give itself to the world as God gave Himself to the world.
5. The New America must give its time and talent to making the family Christian.

This New America must be reached for Christ. The Methodist Church must have a large share in this evangelism of reaching the New America. It can be done.

Our supreme task will be to "Evangelize the Evangelist." I borrow these words from Bishop G. Bromley Oxnam. We must give ourselves to evangelizing the membership of the local church. Our church members need an experience of Christ until they have a *concern* for every unchurched person in the community. Evangelism must not be a special effort in the local church, but it must become the main business of each church member. In order to reach these new families, these new children, these youth and adults, every Christian must become a witness for Christ. The Local Church Commission on Membership and Evangelism must pray and promote an evangelism which will reach those who need to know Christ.

The Methodist Church has about 15% of the Protestant church membership in the United States. This means that we should have a net gain of 400,000 persons per year for the next ten years.

We need to organize new churches for this New America. Church Extension needs millions of dollars for this great enterprise. Our local churches must have two great missionary enterprises—Advance Specials to win the world for Christ and Advance Specials to win the local community for Christ. The Methodist Church has the lay-power and the financial-power and the knowledge-power. We must give all this to Christ to win the New America and the new world. Other religions besides Christianity have great evangelistic endeavors, and we must accelerate our labors and giving in the local church. New Sunday schools must be started wherever there is a need.

We must have more preachers. This is the greatest need of The Methodist Church. The Board of Education gives us valuable information about this. In 1954 The Methodist Church had 17,070 effective ministers (Annual Conference members appointed to pastorates). This is 559 less than we had in 1940. In 1940 we had 3,341 supply pastors, and in 1954 we had 5,918.

The magazine, *CHURCH AND CAMPUS*, for November-December, said: "The Methodist Church needs more ministers and needs them now! In 1954 there were 1,129 ministers removed from annual conference membership by retirement, death, withdrawal and location. In the same year 927 men were received into full connection. The number received on trial in the same year shows an even more serious drop. Only 910 were admitted into the 'on trial' classes in the total church. There were fewer ministers appointed to charges and special appointments in 1954 than in 1940 at the time of unification. A comparison of these figures shows that we are not meeting our manpower needs for replacement."

We believe that a great evangelistic movement in the local church will help to secure the manpower we need for these new churches.

The Methodist Church must think seriously about training laymen for certain work in our Boards and Annual Conferences and local churches. There are 2,105 effective members of Annual Conferences serving in special appointments.

Every church needs a pastor all day on Sunday and other days for visiting. Under our circuit system—which made the Methodist churches—some churches have a pastor for only one hour on Sunday and what time he can spare during the week. He never meets with the Sunday School and the young people unless the MYF meets during the week. We do not plead for an uneducated lay ministry. We want the laymen to be college trained and seminary trained so that they can serve effectively for Christ.

We talk about urban, rural, and suburban churches. Our people are all the same today. The farm people have all the machinery for the farm and gadgets for the home the same as the

(Continued)

urbanite. Our young couples in rural life are high school and college trained. We have one people today, and all of them need to be told about sin and salvation. If you do not care for those words, then they need to know about the disintegration of self and integration in Christ.

In 1900 The Methodist Church was the largest Church of any Protestant denomination in the United States. This was true in 1950. It may not be true in 1960. In 1900 The Methodist Church was a great evangelistic movement. During the first forty years of this century we gave more emphasis to education than we did to evangelism. We should have given emphasis to education, and perhaps more than we did; but we should not have neglected evangelism.

At 1950 we find ourselves emphasizing both Christian education and evangelism. We believe that the next fifty years are going to be the glorious years of Methodism. We believe that when we reach the year 2000 the United States will have a population of more than 275,000,000 persons and The Methodist Church will have more than 20,000,000 members.

This can be done if our Christian education continues to become more and more evangelistic and our evangelism becomes more and more educational. Piety plus knowledge makes for the Kingdom of God. I want The Methodist Church to become a great evangelistic movement because of its social passion concerning the welfare of every individual.

The Methodist Church has a philosophy, a program, and a passion. Today we dedicate ourselves to reach the New America for Christ until this New America becomes not the American way of life, but the Christian way of life—the Kingdom of God.

QUADRENNIAL PLAN FOR 1956-60

A two-point churchwide program for 1956-60 stressing (1) the enrichment of the local church and (2) the strengthening of the denomination's institutions of higher education received preliminary endorsement of more than a hundred Methodist leaders.

The approval was voted in a joint meeting of pastors, executive secretaries and bishops on January 21 at Buck Hill Falls, Pa. Their action was an important step in the formulation and presentation to the General Conference of "plans for a unified, ongoing program for the church, including long range objectives." This is the responsibility of the new Co-ordinating Council created by the 1952 General Conference. Bishop Charles Wesley Brashares of Chicago is chairman.

The local church portion of the proposed quadrennial plan, if adopted in Minneapolis next April, will be carried out under supervision of the Council of Bishops. The college emphasis will be directed by a Commission to be set up for the purpose.

The group sanctioning the quadrennial program included the Co-ordinating Council, the Council of Bishops, the Council of Secretaries and the Council on World Service and Finance.

The draft had been prepared by a committee composed of nine members of the Co-ordinating Council and eleven representatives of other groups.

Dr. Chester A. McPheeters of Detroit, chairman of this committee, read the 19-page proposal to the 125 church leaders. It was then supported in its several phases by addresses by Bishops Short, Harrell and Oxnam and by Dr. Henry L. Weiss of Denver.

Approval was almost unanimous, discussion centering on technical details. Only minor changes were made.

Basic to the recommendations is the conviction that there is throughout the world today a struggle for the minds of men.

"Communism and secularism," the introduction warns, "must be seen for what they are—attempts to master the minds of men."

Christians "seek the mind that was in Christ. This mind must be inspired in the teaching and preaching of the *local church*" and "become regnant in the thought of each succeeding generation of students in the *educational institutions* of the church."

The program is the church's answer to what the paper's first sentence calls the worldwide challenge of "aggressive atheism and determined materialism."

"In the battle for the minds of men," the drafting committee wrote, "the Communist proffers revolutionary proposals . . . designed to abolish the exploitation of man by man. Actually, communism eventuates in the most degrading exploitation. It exploits the mind, regiments the person, tyrannizes the soul. It lacks the cohesive power of love which is essential to social unity."

The stress on local churches will first center on the improvement of churches which now function imperfectly, on churches that are not fully organized, on churches that are content with a "status quo" condition or are actually losing ground.

The proposed program involves study and analysis and the setting of goals for advance. Emphasis will be on "Christ and Ourselves," "Christ and Our Resources," "Christ and Our Mission" and "Christ and Our Freedoms."

A broadly representative "Commission on Christian Education" with 136 members is proposed for the purpose of giving general direction to the new quadrennial emphasis on higher education.

The over-all task of this body, if authorized, will be "to strengthen the bonds that bind our institutions of learning to the church, to lead our schools and colleges to a thorough commitment to Christian standards, and to lead the church in an effort to undergird them with adequate moral and financial support."

No church-wide simultaneous financial campaign in behalf of the denomination's 116 colleges and universities is contemplated. Such appeals and financial goals as there may be would be on the annual conference or regional level.

Chief concern in the proposed program of financial assistance centers on developing continuing aid—"a procedure . . . by which our people would contribute not less than $1.00 annually per member for the support of institutions related to the respective conferences."

Church membership in the U. S. being 9,313,278, this plan, if carried out, will produce more than $37,000,000 for these institutions during the quadrennium.

The program, as proposed, contains a recommendation that the Council on World Service and Finance include in its budget a non-recurring item of $250,000 a year during the quadrennium to establish a School of International Service in the nation's capital. The new school would be a department of The American University, a Methodist institution.

The million dollars would be divided as follows: $375,000 for a building, $500,000 for endowment, $125,000 to cover the difference between the tuition and cost of operation during the first four years. Reasons were given why this support would not need to be continued beyond 1960.

"The School would be regarded as an institution of the entire church, established by the church as a basic contribution to religious liberty and to the maintenance of the Protestant tradition of freedom throughout the world," the report explained.

Personals: Bishop Ivan Lee Holt has been named winner of the 1956 Upper Room Award for World Christian Fellowship. . . . **Bishop Arthur J. Moore** has been named by the Methodist Council of Bishops to attend celebrations in India this Fall, marking the centenary of Methodism there. . . . **William C. Hyde** of Chicago will become manager of the New York branch of The Methodist Publishing House on March 1. Mr. Hyde has been manager of the Chicago branch since 1949. He succeeds the late Harry F. Keiser. . . . **William B. Sutton,**

(Continued on page 23)

Along the Asbury Trail in New England

JOHN REX SHEPLER

Norwich

The Quarterly Meeting on the early circuits was a stirring time both for the members and for the community. The people flocked in from the points on the circuit twenty, thirty, or even fifty miles away. The village was thronged with their horses and carriages, and the principal members opened their homes to welcome their brethren. It was likely to be a two-day affair, with Saturday devoted not only to business but to preaching and prayer-meetings, and Sunday beginning with a love feast and continuing with public services and the Lord's Supper. If there were two preachers on the Circuit, they with the presiding elder made an impressive team for the conduct of the meeting, and were often helped by preachers of other circuits who crossed their lines for the occasion.

Bishop Asbury was sometimes able to participate in such an event, doing so at Norwich, Connecticut, on September 17 and 18, 1796. He had preached there once before the previous year after leaving New London. This time the Quarterly Meeting was assembled when he arrived on Saturday, and he preached to them in the Academy, addressing them with "words of encouragement." The love feast was held at 8 o'clock Sunday morning, and the Bishop preached from Romans 8: 6-8, after which the Sacrament was administered. The Bishop notes that he spent about four hours in the congregation that morning. The spirit of the meeting uplifted him:

"This day I was led out greatly for New England; I believe God will work among this people; perhaps they have not had such a time here for many years; the power of God was present; some felt as at heaven's gate."

Yet how difficult it is to translate feeling into action. Two years later Asbury and Lee came into Norwich on July 23. The Bishop confides in his Journal:

"There is a growth of religion on this Circuit, but it is like ploughing among rocks and stone walls."

Nevertheless, with the society assembled to receive them, both Lee and Asbury addressed them, after which, the Bishop relates, "we had a speaking and living time among the brethren and sisters."

Norwich comes into Asbury's Journal again in 1802, when Asbury is travelling with Bishop Whatcoat. He records for June 17: "We had a pleasant ride to Norwich. Behold, the temple hath been burnt down, and more elegantly rebuilt since I was here. Thus have they made a benefit of calamity. Bishop Whatcoat preached upon "Christ's love for the church.' " So it appears that there was plenty of fertile ground in Norwich, despite the rocks and stone walls.

Whom the Lord loveth He chasteneth. The tribulations at Norwich were not over, for in 1824 the church was washed away with a flood on the river. Great friendliness was displayed on this occasion by the other churches of the town, with the result that the representative in the state legislature introduced a resolution authorizing the Governor to issue a proclamation to all the churches of the state, calling for a special collection on a certain Sabbath. The Governor did so, but it is stated that the offering amounted only to $463.

The long and honorable history of Methodism in Norwich is reflected in the fact that the town has given its name to the district, and that the church has always been prominent in the life of the Conference.

COMEBACKS ON GOING STEADY

Contact, Catholic Action youth movement, has found the eleven comebacks it was seeking to the eleven most common excuses by teen-agers for "going steady."

The winning entry will be printed on wallet-sized cards and distributed among teen-agers. The back of the card will contain another set of eleven comebacks compiled from the remaining entries.

Leaders of *Contact* believe that having teen-agers read retorts to usual going-steady excuses may make them think twice before pairing up into steady twosomes.

Contact has used the same technique to focus attention on the problems of drinking, profanity and cheating.

The eleven common excuses are:

1. *Everyone else does.* Don't be a "follower." . . . Be a leader instead. They'll respect you more if you're not easily led!

2. *But I like him.* It's not wrong to like him but like OTHERS, too. . . . The more friends you have, the better for you!

3. *I can study better.* There's not much relation 'twixt boy friends and books. . . . Don't confuse "study corners" with unsafe "steady nooks."

(Continued on page 21)

Unto Thee, O God

By GEORGIA HARKNESS

SPEAKING THE TRUTH IN LOVE

Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. *Ephesians 4: 15, 16*

This is a long sentence. Most of us, though we have read it many times, may profitably reread it to get its meaning. "Speaking the truth in love" is basic to so much! We are to "grow up," not stagnate; we are to "grow into Christ," entering more fully into his eternal and living Presence; we are to take our places in the "whole body" of Christ's followers and thus by each member's taking his rightful part the Church "makes bodily growth and upbuilds itself in love." This is a searching demand and a high achievement.

General Conference is approaching. Why not take the mandate of this sentence as our goal, and its spirit as our instrument? There will certainly be controversial issues discussed. Racial segregation and the Central Jurisdiction; changes in the Social Creed; what to say on war and peace, and in particular on *how to get* peace in a world darkened by war-clouds; full clergy status for women—these are but a few of the issues on which opinions are bound to differ. Not only every delegate, but every thoughtful Christian ought to have an opinion on these matters, and not be afraid to express it when the occasion is fitting. But one ought to "speak the truth in love." There is no place in The Methodist Church, or any other fellowship of Christ's followers, for ill temper or acrimonious debate.

The chapter in Ephesians from which the above passage is quoted ends with words which carry a thrust more potent than any barb, "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you." So let it be!

Grant to us, O God, the grace to love Thee enough to love one another, and so to speak in love the words Thou givest us to say. Amen.

WESLEY METHODIST CHURCH
AMHERST, MASSACHUSETTS

Wesley Methodist Church, Amherst, Massachusetts, was dedicated and the mortgage burned at a special service Sunday, December 11.

In October, 1950, the local congregation broke ground for the new building on North Pleasant Street. On December 9, 1951, the cornerstone was laid, and the first service of worship was held in the new sanctuary on Easter Sunday, April 13, 1952.

BURNING THE MORTGAGE

Dr. Adrian H. Linsey, Chairman of the Board of Trustees; Raymond Norman Fedje, Pastor; Harold C. Cramer, former Pastor; Mrs. Adelle King Thompson, principal donor to the new church; G. Albert Higgins, Superintendent; and Bishop John Wesley Lord.

WESLEY METHODIST CHURCH, AMHERST, MASSACHUSETTS

THE SANCTUARY

MEMBERS OF THE WESLEY CLUB AT SILENT COMMUNION

THE NURSERY DEPARTMENT

NEWTONVILLE METHODIST CHURCH, NEWTONVILLE, MASSACHUSETTS, HAS DEDICATION OF CHURCH ADDITION AND RENOVATION.

Among those attending the dedication were: front row, left to right: The Rev. Hamilton Gifford, pastor of the church; Mrs. Sumner Newcomb, Sumner Newcomb, Rosalind Brooks, Mrs. John Farrington, Mrs. Robert Toher, Janice Toher, William Marshall, Mrs. George Williams, George Williams, Stanley Porter and Henry Webster.

"Thank You" for Little Red Stockings . . .

Our sincere appreciation to the members of the Methodist Church and its Sunday School children who filled Little Red Stockings this Christmas. You have helped make it possible for us to prepare the site for the Arthur T. Dooley Chapel, which is now under construction and will be completed in the Spring.

ROBERT D. LOWRY
Executive Director

NEW ENGLAND DEACONESS HOSPITAL

Dedication of Pledges

at First Methodist Church, Burlington, Vermont

Pledges totaling more than $97,000 were dedicated at the altar of the First Methodist Church, Burlington, Vermont, after morning service January 8.

The sum included three-year pledges of $68,500 for building improvements and expansion and $29,000 for the annual budget of the church. The actual cards with the 515 pledges were brought to the chancel by 12 leaders of the recent canvass and then passed by the 4 chairmen of the drive to Dr. Hobart F. Goeway, Pastor, and the Rev. Chester A. Simmons, Associate Pastor, who presented them at the altar with prayers by the congregation.

More pledges are anticipated and other income is available. It was announced that 150 people had taken part in various ways during the canvass. The Rev. Alexander Steward of the Board of Missions of the Methodist Church directed the campaign. Architectural plans are being formed to remodel the present church school and fellowship quarters and to add a new educational building.

From left to right: Thomas D. Cook, Albert E. Jensen, the Rev. Chester A. Simmons, Dr. Hobart F. Goeway, Charles F. Lyman and Samuel F. B. Morse.

Wesley Methodist Church, Salem, Mass., has formed a prayer group to meet on Wednesday evenings. . . . **Arlington Heights Methodist Church, Arlington Heights**, voted, through the official board at the December meeting, to sponsor a refugee family. . . . At **South Street Methodist Church, Lynn, Mass.**, the Holy Cross Polish National Catholic Church is using the sanctuary for Sunday morning worship at 8 o'clock. . . . **First Methodist Church, Rochester, N. H.**, received a twenty-one note set of Deagan Chimes presented by the Senior Methodist Youth Fellowship. . . . **Clark Memorial Methodist Church, Portland, Maine**, has started Wesley Club through the request of Westbrook Junior College. . . . **Boston Street Methodist Church, Lynn, Mass.**, recently dedicated several memorial stained-glass windows. . . . **Fisk Mememorial Methodist Church, Natick, Mass.**, reached the $100,000 goal in its building campaign. The total to date in pledges and cash is $100,154. . . . **Centre Methodist Church, Malden, Mass.**, will be the center for the Glendale Inter-Denominational Christian Training Institute on Feb. 7, 14, 21, 28 and Mar. 6, 13, at 7.30 P. M.

Saxonville Methodist Church, Saxonville, Mass., will begin construction of a new parsonage as soon as the present one is sold. . . . **Both North and South Methodist Churches, Manchester, Conn.**, helped to vote down another attempt to legalize petty gambling in the city. . . . **Mathewson Street Methodist Church, Providence, R. I.**, recently conducted a forum on "Desegregation in the Methodist Church." A negro pastor who is a member of the West Texas Conference, now working in the Baptist Church was on the panel. . . . **Suncook Methodist Church, Suncook, N. H.**, recently held a Family Forum. Questions concerning family living were answered. . . . **Chestnut Street Methodist Church, Portland, Maine**, is making preparations to be the host for Annual Conference May 23-27. . . . **Trinity Methodist Church, Oak Bluffs, Mass.**, designates in its weekly calendar one person who is "Our Friend in Thought and Deed this Week." . . . **The Methodist Church, Westfield, Mass.**, recently celebrated the first anniversary of the cradle department which was originated by the Couples Club and is now under the direction of the Commission on Education.

HEART SUNDAY

Haven Methodist Church, East Providence, Rhode Island, celebrated its 41st Heart Sunday on February 12. This year the special offering was given to the "Bishop's Bean Project" for Claflin College, Orangeburg, S. C.

The idea of holding a Heart Sunday was originated in February, 1916, by Jesse W. Peck whose son is Superintendent of the Church School with an enrollment of 339 students. The Sunday is nearest St. Valentine's day and is intended to stimulate attendance and to help create a spirit of consecration leading towards a definite decision on the part of the students to give themselves to Christ and become members of the church.

Last year, according to the pastor, the Rev. Morrill O. Martin, the offering of $166 was given to the Epworth Church, Pawtucket, R. I., as a Conference Advance Special.

Legislative Affairs

G. VAUGHN SHEDD

Guest writer this month

The Honorable Richard I. Furbush

President, Massachusetts Senate

THE LORD'S DAY, ITS VALUE TO CHRISTIAN WORK AND LIVING

A frequent sight in legislative hearing rooms—as anyone familiar with Lord's Day legislation well knows—is the spokesman for this or that commercial interest who is visibly surprised, and very often infuriated, that anyone in this day and age would have strong convictions about the sanctity of the Lord's Day.

There often appears to be a complete lack of understanding on the part of sponsors of petitions that would further undermine the purpose of the Lord's Day of the reasons why their proposals are totally unacceptable to so many of their fellow men. It is evident, of course, that the number of those willing to make of Sunday just one more day in the week appears to be growing. Or perhaps they are only talking louder. But still the question remains: Why is it that so many men and women have lost sight of the reason for observance of Sunday as a day apart?

Those of us engaged in legislative work soon discover, if we did not understand it before we embarked on these boiling waters, that laws only reflect the motives of men. Laws or acts do not happen themselves. They first have to be thought. And, likewise, violations of laws—written or unwritten—first exist in thought, and only then are translated into action. It seems to me that this has a bearing on the actions of those who argue either pro or con the sanctity of the Lord's Day.

The issue is not merely that of should or should there not be commercial washing of cars, or selling of liquor, or the showing of motion pictures, or the racing of dogs, or the uncounted other activities which many seem to feel should continue on Sundays, but which many of their fellow citizens are convinced should not characterize the Lord's Day. The issue, to me, goes back to our motives in desiring either to preserve or terminate the Lord's Day as it has been known traditionally through the ages.

I am interested, as a legislator as well as a Christian, in the compelling spiritual precedent for observance of the Lord's Day. I am referring, of course, to that Commandment—all too often forgotten in the 20th century—that was given to Moses by his God:

"Remember the sabbath day, to keep it holy . . . ."

I like to believe that those who come before us with proposals to undermine the intent of that Commandment do so only because they have failed to sit down and think through the implications of their petitions. I would not like to believe that they have actually thought this through, and still are willing to see Sunday become one more day for commercial pursuits.

Many times, as I have studied various serious problems of our Commonwealth and of the world in general, it has seemed plain to me that many of the laws we have to enforce at such financial expense would be unnecessary if people were willing consciously to follow the leadings of God, make Christianity practical in their daily affairs—and thus draw upon those resources of spiritual refreshment and inspiration which we normally associate with the Lord's Day and which derive from its special activities, but which are available to everyone at every moment, wherever he is or whoever he is.

The continued attack on the Lord's Day is only the expression of something for more fundamental and far more dangerous than it appears. It indicates that, for what appears to be a vast multitude of people, the daily living of Christianity has been consciously or unconsciously regarded as outmoded. We do not have to indulge in speculation as to how or when this deterioration of moral foundations began. It does seem important to me, however, that we face it, and that we continue to be fearless in pointing out the implications of encroachments on the Lord's Day to those who appear to be unaware of them.

Throughout the history of civilization, those nations that have permitted themselves to become so engrossed in the pursuit of material pleasures that they have forgotten their responsibilities to God, have fallen to ruin. And their downfall was not at all surprising. An individual, or a state, or a nation—or a world—cannot genuinely flourish without moral direction. The recent crime investigation hearings should make this sufficiently clear to even the most rock-ribbed materialist.

The active defense of the Lord's Day is not based on mere narrow intolerance of the desires of others.

On the contrary, we are simply recognizing something basic—something too basic to be permitted to be overlooked. Civilization never could afford to ignore the fundamental guidance of the Ten Commandments. It certainly cannot afford to do so today. As was so forcefully dramatized during the television reports on the crime hearings, the breakdown of respect for Christian civilization does not usually come with an all-out, frontal attack. Rather, it appears to come about through insidious gnawing at moral law, gradually increasing the scope of the attack to include open violation of human law.

While it is true that the reverence manifested on Sunday should be carried over into all the other days of the week, the purpose of the Lord's Day is vital to the maintenance of a Christian civilization that knows how to keep its material inventions and amusements in their proper perspective and place.

The Conference Missionary Secretary

(Continued from page 6)

turned over to the Joint Commission on Education and Cultivation of the Mission Boards for their guidance.

The Conference Missionary Secretary is interested in all of these activities. He stands ready to help in the program of promotion of missions wherever he can. The "Discipline" states that the Missionary Secretary is responsible for receiving and promoting the plans for missionary education in his Annual Conference.

APPOINTMENTS

The Rev. **John A. Lacey**, on trial in the Maine Conference, to Patten, Maine. . . . The Rev. **Eugene W. Shrigley**, pastor at Cape Porpoise, Maine, supplying at West Kennebunk, Maine, until Conference. . . . The Rev. **John E. Collier**, Webster, Mass., to the Southwest Texas Conference. . . . The Rev. Dr. **Robert M. Pierce**, relinquished pastorate because of health, United Church, South Boston, Mass. . . . The Rev. **William D. Hudson**, Iowa-Des Moines Conference, graduate student, to United Church, South Boston, Mass. . . . The Rev. **Edwin L. Ryan**, supply, to Bethany Church, Rochester, N. H. . . . The Rev. **Arthur A. Hamann** to the Nebraska Conference. . . . The Rev. **F. Emerson Wood**, supply, to serve the three churches at Epping, N. H., Raymond, and North Chester, N. H. . . . The Rev. **Norman Woods Spellman**, supply, Southwest Texas Conference, to Rockville, Conn.

New Parsonages addresses: The Rev. **Earle B. Luscombe**, 9 Maple Street, Woodsville, N. H. . . . The Rev. **Sidney Adams**, 37 Hancock Street, Auburndale 66, Mass.

From the Cabinet

H. Daniel Hawver
Superintendent
Boston District
New England Conference

PASTORAL RELATIONS COMMITTEE

The Pastoral Relations Committee is one of the most strategic and important committees of the Quarterly Conference. When its function is clearly and sympathetically understood and its members have a broad and appreciative view of the total church, it can be a redemptive force in any church. It can guide the young pastor, strengthen a weak ministry, give more strength to the strong and prevent tensions within the church from developing into contensions. Men and women of good judgment and Christian spirit on a Pastoral Relations Committee have it in their power to prolong a ministry over many years of happy usefulness.

Why is it, then, that there is such a widespread feeling of need for some improvement in the work of this important committee? As I write this, there lies before me a letter, accompanied by a questionnaire from a district superintendent in a large midwestern conference. He is the chairman of a committee set up by the bishop and cabinet of that conference to study how to improve the work of pastoral relations committees in that conference. After pointing out some of the problems, he ends the paragraph with this: " . . . what might have proven an excellent appointment is made impossible because of an unsatisfactory interview—because people did not know."

There can be little excuse for misunderstanding the function of this committee. It is clearly defined in Paragraph 145, Section 2 of the Discipline, as follows:

" . . . The primary function of the Committee on Pastoral Relations is to aid the pastor in making his ministry most effective by being available for counsel, keeping him advised concerning conditions within the congregation as they affect relations between the pastor and people, and keeping the people informed concerning the nature and function of the pastoral office. . . . Since a responsibility of the committee is to be at all times sensitive to the relationship between pastor and people, should it become evident to the committee that the best interests of the charge and pastor will be served by a change of pastors, the committee shall confer with the pastor and furnish him with this information. The committee shall co-operate with the pastor, the district superintendent, and the bishop in arranging for a change of pastors. The committee shall be amenable to the Quarterly Conference, and its relation to the district superintendent and bishop shall be advisory only."

Any departure from this sound and clear advice is done at our own peril.

There have been times when a pastoral relations committee, or members of it, have gone ahead on their own to make a choice of a pastor without any consultation with either the superintendent or the bishop as to whether the man would be available and could be appointed. It had followed Congregational instead of Methodist procedure where one unit is duty bound to respect the rights of all other units within the organizational framework of the church, and without paying regard to the administrative officers who ultimately must assume responsibility for what is done. In one instance, we recall, a committee issued an invitation to a minister in a distant conference without even the knowledge, much less the consent, of the two bishops involved, and without the knowledge of the two superintendents concerned. Needless to say, their wishes were not granted. What this committee seemed not to understand is that if such procedure were generally followed, our entire appointive system would be annulled. The Methodist Church system cannot exist half Methodist and half Congregationalist; it must be one or the other. When any church assumes that this rule does not apply to it, then there is a breakdown of constituted committee authority within the organization of that church. Even a poor government is better than no government at all.

It is expected that the pastoral relations committee will offer constructive criticism, and not resort to mere fault-finding. Certainly it is not a "hiring and firing" body in the local church; nor is it authorized to select its pastor without reference to the judgment and consent of the bishop and his cabinet. The re-

(Continued on page 23)

What's On Your Mind?

HOWARD H. HARE

(This column presents the opinions of the writer. The answers do not necessarily represent official Methodism or ZIONS HERALD.)

HOW MUCH CAN WE DEPEND ON THE SAYINGS OF THE BIBLE?

There are many grades of dependability in the Bible record. Compare, for instance, the statement, "All the days of Methusaleh were nine hundred and sixty-nine years," with this, "God is a spirit, and those who worship him must worship in spirit and in truth." Does not your enlightened mind and Christian spirit conclude the first is extremely doubtful, and the second close to the absolute truth? Many statements in the Bible need study and the use of a dependable commentary before we can judge their dependability. But this is a fair generalization: each incident or saying must be studied by itself.

WILL THERE EVER BE ANYONE GREATER THAN JESUS?

No doubt it is moral and spiritual greatness you have in mind. Most devout Christians cannot conceive any purer and more lofty spirit than that of Jesus. But who among men so completely knows the mind of God, as to venture to speak with finality concerning what God may do or may not do in the indefinite future in all creation? We speak of the Bible as the great revelation of God. We believe implicitly that it contains all that is necessary for the salvation of man, as an individual and as a species. But surely the revelation is not so complete as to contain the entire mind of God about any possible further revelation in another incarnation of himself.

HOW DO WE KEEP A RELATIONSHIP WITH GOD?

1. By the kind of prayer which resembles reverent conversation, and includes silent contemplation of God. 2. By continued study of the Bible. 3. By making ourselves active members in the organic fellowship of Christians. This includes not only the church but spontaneous groups. 4. By doing the things God wants done on earth, learned with assurance from such practices as named above. Many other ways, of course.

ARE WE STILL TOO UNCIVILIZED TO FOLLOW THE TEACHINGS OF JESUS?

I doubt whether "civilization" has much to do with the following of Jesus. The world at large is too selfish, too worldly, too machine-bound to follow Jesus. Ordinarily I suppose we think of a high degree of industrial organization, a high percentage of literacy, advanced position in both pure and applied science, etc., when we mention civilization. But these seem not to mean greater loyalty to Jesus. However, if by "uncivilized" you mean too dull of wit, too spiritually stupid, to follow Jesus, I quite agree with you.

Report from New Hampshire Conference, Woman's Society of Christian Service

by MRS. JOHNSON ARMITSTEAD

THE ANNUAL MEETING will be held in the Claremont, N. H., Methodist Church on Thursday, April 26, with the Executive meeting the night before.

MRS. FLORENCE REEVES of Brooklyn, N. Y., visited five churches in the N. H. Conference giving her lecture on "Indian Americans" and showing her slides of Indians at work and at home on the reservations. She visited Central Church, Lawrence, Mass., Keene, Portsmouth, Penacook, and Hillsboro, N. H.

MRS. EARLE LUSCOMBE of Woodsville, N. H., who with her husband, the Rev. Earle Luscombe, served for four years with the Hogansburg Methodist Mission on the St. Regis Reservation, is telling of her work on the Reservation with the Mohawk Indians. The church is chiefly supported by the World Service Fund of the Methodist Church, and is located in upstate New York, on the St. Lawrence River. Mrs. Luscombe tells experiences, history, problems and needs of the people.

MRS. KARL H. THIEM taught the study course, "The Christian Mission in a Revolutionary World," at Derry with 22 in the class and a 92 per cent attendance. It was given Jurisdiction Recognition.

THE REV. WILLIAM HOLLIDAY, of Central Church, Lawrence, Mass., reported at a meeting on Evangelism that the short prayer period in an Upper Room before the Executive Board and regular monthly meeting of the Woman's Society of Christian Service was initiated by the president, Mrs. Harlan Knightly, and was a great help.

MRS. ROGER BLOOD, wife of the secretary of the Y.M.C.A., taught the study course on "Indian Americans" at Keene, N. H. Searching out how the United States Government and the church can work together for the development of the Indians, a reply came from Congressman Perkins Bass with a copy of a very comprehensive study of the aims and work being done by the Secretary of the Interior Douglas McKay and the Commissioner of the Bureau of Indians Affairs, Glenn L. Emmons.

MRS. RAY H. COWEN of Andover, N. H., is the present New Hampshire Conference Secretary of Youth Work.

MRS. MARGARET HENRICHSEN was the speaker at the Southern District of the WSCS "Week of Prayer." She gave a challenge for a deeper prayer life.

MRS. JOHNSON ARMITSTEAD, Conference Secretary of Promotion, sends out in October and February *The New Hampshire Challenger*, a WSCS newsletter.

MRS. INDUK PAHK, having been at the New Hampshire Conference WSCS Summer School of Missions in Tuftonboro, N. H., has created deep interest in her venture of a "Berea in Korea Foundation." Money from her lectures and from the royalties of her autobiography, *September Monkey*, are being turned over to make this dream come true.

SUCCESSFUL CIRCLES are reported from Lebanon; First Church, Manchester; Central Church, Lawrence, Mass.; and First Church, Concord, N. H.

FIRST METHODIST AT CONCORD, N. H., had a fifteenth birthday party with fifteen members taking part in a play arranged by one of their members telling of their past, present and future. It was both humorous and informational. There was the largest attendance in years.

FIRST METHODIST at Manchester, N. H., observed a "Fifteen-Hour Chain of Prayer and Meditation." Members entered the sanctuary at 6 A. M. The candles were lighted on the altar table, the flowers were in place, and the illuminated cross was lighted all day. At no time was the church empty. A table at the rear of the sanctuary held many devotional booklets for us. It was truly a Quiet Day in every sense of the meaning. During the day and at the evening service one hundred and fifty persons attended. In this undertaking the pastor, the Rev. William Keeffe, the local secretary of spiritual life, Mrs. Patty Puchacz, and the Conference Secretary of Spiritual Life, Mrs. Lester Horton, co-operated.

THE PRESIDENT OF THE WSG, Miss Adelaide Hathaway, attended Goucher, the first time the N. H. Conference Wesleyan Service Guild has been represented there.

THE SPOFFORD WSCS observed its fifteenth anniversary in the fall. In addition to facts presented concerning the history of the WSCS, one of the members, Mrs. Wesley Darling, made and displayed shadow-box-like representations of the 15 facets of the WSCS work. She placed greeting card boxes on end, and inside each were miniatures of furniture and people, representing each phase. A card was placed by each box explaining its significance.

THE WESLEYAN SERVICE GUILD

Mrs. Edson G. Waterhouse
Secretary of Wesleyan Service Guild
New England Conference

The question is often asked, "Why should there be a Wesleyan Service Guild if there is within the church an active, well-organized Woman's Society of Christian Service? Is there not adequate opportunity for service for every woman of the Church in this organization? This question may arise from some misunderstanding of the Guild. It is not a separate organization but is a distinctive part of the Woman's Society of Christian Service. Its purpose is to provide a channel through which employed women can achieve spiritual enrichment, Christian fellowship, and take an active part in the world-wide program of the Church.

It holds meetings in the evening and on weekends when business and professional women are usually free to attend. It gives opportunities for fellowship with those of like interest and with those who understand the problems and social issues confronting the employed woman.

The Guild gives opportunity for leadership to employed women who would be limited as to offices they could take in Woman's Society of Christian Service, and it provides a real opportunity for leadership training.

The total number of Guilds in the Northeastern Jurisdiction, according to the last annual report, is 481, with only 18 in the New England Conference. There is room and need for growth, both in numbers and in greater interest, in the world-wide program of the Church. Wesleyan Service Guild can provide a challenging opportunity for the employed woman.

Methodist Women Establish Sumatra School

A new Methodist Chinese high school is scheduled to be completed in April at Medan, a city of 120,000 on the northeastern coast of Sumatra. The new building, which will be opened officially in July, will be of reinforced concrete and will have three stories. The Rev. Yap Un Han, pastor of a Methodist church in Medan, will be the principal. A representative of the Department of Education of the Indonesian Government spoke at a service this fall, marking the unveiling of an engraved bronze nameplate to be placed on the building. Miss Gusta Robinett, a missionary from Indiana, cut the ribbon at the unveiling ceremony. The Woman's Division of Christian Service of the Board of Missions supplemented local funds to make the new building possible.

A GUILD IN ACTION

THELMA F. KNOX

In our first year as a Guild at Copley Methodist Church, Boston, Mass., we have found new outlets for putting to valuable use some of our leisure hours besides benefiting from the rich spiritual gains involved. Visitation of prospective members, a program which we hope to develop more in the future, has been a rewarding experience to get to know people, acquaint them with the Guild program, and help them to discover new fields of interest for talent and a broader personality growth. A publication, mimeographed and edited by a special committee, our Guild *Echo*, has been a binding vehicle for all members and has kept all posted on important dates and current notes of interest. To aid in the total church program, the members of the WSG compiled a Directory containing summaries of all church groups and a complete list of all members with addresses and telephone numbers.

The Conference at Rolling Ridge in October gave birth to the possibility of a Guild Library and was initiated by books and pamphlets from this special weekend.

The Annual Fair put some of the members to work, decorating, making fudge, and establishing a jewelry (home-made) booth. In fact, there seems to be no end to the many ways in which the WSG may assist as an integral part of the Church program: getting together a "skit" for our church family variety show was just plain fun; formation of a Guild trio to help in other services; our first catered dinner brought not much profit but a wealth of experience.

The idea of a "log" of our first year may help for future planning and for starting other Guilds.

We are eagerly looking forward to notes of interest from other Guilds in the Area.

GIVE $250,000 FOR NEW HOSPITAL

The Woman's Division of Christian Service has voted to allocate $250,000 for the Sibley Memorial Hospital Fund in Washington, D. C. The $6,000,000 hospital will be built on the campus of American University. Plans call for a six-story, 320-bed hospital and a nurses' school and dormitory.

Comebacks on Going Steady

(Continued from page 13)

4. *It gives me security.* Don't let "false" security limit your fun. . . . For real social security, date more than one!

5. *It protects my morals.* Experience has proven that, on the contrary, it's those who go steady who need to be wary.

6. *I'm not selfish.* It's selfish to ask for exclusive attention. And sociable dating is heartbreak prevention.

7. *It helps me make lots of new friends.* You make FEWER new friends, and old friends drop away. . . . Too late you find out that this course doesn't pay.

8. *It's the best preparation for marriage.* There are classes, instructions and courses to study that prepare you for marriage, when you are ready.

9. *My parents don't mind.* To be good parents is their chief concern. . . . They often "give in" when they'd rather be stern.

10. *I'm sure of a date.* You shouldn't fear to compete with the rest if your morals and character pass the test!

11. *Well, I don't see anything wrong with it.* We have much to learn . . . though we may think it's nice. If the church says it's wrong, we should heed its advice!

TRUSTEE OF LOCAL CHURCH HONORED FOR SAVING BOY'S LIFE

Harris E. Mercer, 32, was honored recently for saving the life of a seven-year-old boy who was injured as a result of a freak automobile accident.

Mr. Mercer is a Trustee of Grace Methodist Church, Cambridge, Mass., of which the Rev. John K. Montgomery is pastor.

Mercer, 8½ Perry Street, was presented the Lumbermen's Mutual Casualty Company life saving medal in a ceremony at the offices of the National Biscuit Co., 190 Albany Street, Cambridge. The medal is awarded policyholders (or their employees) of Lumbermen's for outstanding acts of heroism.

M. P. Luthy, vice president of Lumbermen's, said that Mercer's quick thinking saved the life of Richard Fowler, also of Cambridge.

"I'm very proud to present this medal for your ability to size up the situation and stop anyone from moving the boy," Luthy said. "Your action prevented further injury which his doctor said would have surely resulted in the boy's death."

Mercer, a delivery man for National Biscuit, was driving behind another car when he saw it swerve over the curb, sideswipe a signpost and flip a large mail storage box into the air. The box hit Fowler, knocking him unconscious.

Mercer stopped his truck and rushed to the boy's side. The boy wasn't breathing, so Mercer, a former Navy medical corpsman, applied artificial respiration by mouth. After Fowler began to breathe Mercer refused to let anyone move the boy until medical help arrived.

MUDDLED MODERATES

Moderation Milly

You say, "I'm moderate in all things."
Excuse me, but I doubt it.
Meet "Moderation Milly"
And see what you think about it.

"Moderation Milly" went to a grocery store.
"We've mouldy bread," the grocer said, "I'm sorry there's no more."
But Milly only laughed and said, "It doesn't have to be
So very good — just MODERATELY good is good enough for me."

"Moderation Milly" went out to purchase fish.
"I'm sorry, Miss," the fish man said, "I haven't what you wish.
My deep freeze isn't working right. I'll throw this out, you see."

"Oh, if it's MODERATELY fresh, I'm sure 'twill do," said she.
She went to have another look at a car she planned to buy.
The honest salesman said, "Too bad, the car you thought you'd try
Was wrecked; it's not dependable; it's worthless now, you know."
"Well, are you MODERATELY sure the car will sometimes go."

Poor health made Milly seek a farm; the kitchen met her view;
" 'Twas only MODERATELY clean, but Milly thought 'twould do.
"Don't touch that mule," the farmer warned, "he's dangerous as can be."
"Oh, well," scoffed Milly, "I don't mind if he kicks MODERATELY."

Milly was sitting in a draft. The farmer's wife warned, "Do
Be careful. You may catch a cold and get pneumonia, too."
But "Moderation Milly" said, "Why I don't think I mind.
A MODERATE cold's not very bad. Perhaps I'll catch THAT kind."
But mouldy bread and spoiling fish and cars that SOMETIMES run
And dirty homes and kicks from mules and MODERATE COLDS, for fun,
Bring less than MODERATELY good health, and that's why Milly lies
Where MODERATE tombstones stand by those of large and smaller size.

You say, "But moderation's good."
Excuse me if I doubt it.
Now, after learning Milly's tale
What do you think about it?

—FLORENCE M. STELLWAGEN

STUDENT RECOGNITION DAY AT FEDERATED CHURCH, MARLBORO, N. H.

Those taking part in the 11 o'clock service on January 1 are pictured, from left to right: Robert C. Richardson, University of N. H.; Carole Clark, Keene Teachers College; Edna Baldvins, Keene Teachers College; Carolyn Thrasher, Brandeis University; Henry C. Lorandeau, University of Maine; and the Rev. Ronald A. Mosley, Minister.

Youth Are Moral Neutralists

One of America's most eminent Protestant theologians sees the younger generation today as characterized by its search for a faith.

Dr. Henry P. Van Dusen, President of Union Theological Seminary in New York City, told some 400 women attending the first in the Seminary's January Monday Morning Lecture Series that "It is religion, not morals, with which the younger generation are preoccupied."

"Religion without morality," he declared, "is hardly an exaggeration of what they are seeking."

Dr. Van Dusen pointed out that not one of this generation has ever known a moment of the "golden days" before the epoch of the World Wars, or the hopeful and confident days between the wars. Yet they are "gay, carefree, relaxed, good humored — and they are breeding large families."

"This is evidence," he explained, "that this generation lives far closer to the deep, aboriginal, instinctual springs of life than we did, or our parents—closer to our pioneering ancestors."

But youth is further characterized by its "listlessness." "This generation suffers from lack of worlds to conquer," he said. "The only two issues about which the younger generation seem to get worked up are race relations and world government; but neither of these issues arouses anything approaching an absorbing faith."

Youth cherishes no extravagant ambitions, are destitute of dreams and of social ideals, and are thereby cheated of two of youth's inalienable rights—"the hope of leaving their world a fairer place in which to live, and the right to healthy, if somewhat immoderate radicalism."

The youth of this generation are also "moral neutralists." "They are tolerant of almost anything—shocked by nothing." Today's generation use moral antennae, reaching out in every direction, "to catch the most clamant suggestion of what is expected, what is the accepted thing, what will win acclaim and approval."

"This is," Dr. Van Dusen said, "conformity to this age, and the result of this is what someone has called 'a perpetual sidelong-glance—the familiar psychological ailment of our day: anxiety."

"And the end product is," he added, "the death of the soul." "In terms of personal satisfaction—it is chronic frustration. In terms of social fruitfullness—it is utter futility."

But the religion which this generation is seeking promises a "freedom from conformity," Dr. Van Dusen said. "It is an invariable mark of a genuinely mature religious person. Its first principle is be not conformed to this age. It furnishes to life an inner compass needle, sensitized to TRUTH which transcends all human standards and conventions."

YOU CAN HELP CARE

CARE is intensifying its effort to send as much food as possible to the refugees in Europe and Asia. The government has released large amounts of surplus food to CARE for distribution in refugee camps and distressed areas. The food must be properly packaged in order to avert deterioration in transit, and CARE is therefore asking for dollar contributions to pay for this necessary service.

You can help by sending a dollar, or more, to: CARE, Inc., 175 Tremont Street, Boston 11, Mass. Your name will be placed in the package to inform the recipient that he has a friend in the United States.

From the Cabinet

(Continued from page 19)

sponsibility for pastoral appointments belongs solely to the bishop, after consultation with the cabinet. Episcopal appointments can and have been made when in the judgment of the bishop they should be made. In our system of church administration ministers understand that they are appointed and not "called" to churches. Pastoral relations committees, exercising their privilege as advisory bodies, can lessen the tensions created in churches when a change of pastor is under consideration by letting the church know that they are cooperating fully with the bishop and his cabinet in this delicate matter.

Frank and full acknowledgment of the facts in the situation inspires confidence all around. Some years ago a pastoral relations committee informed the superintendent that a change of pastor was desirable at the next session of the annual conference. Their insistence was strong and it was steady. The superintendent spoke to the pastor about it and he, with a pained expression on his face, said that on the previous Sunday every member of the committee but one was in church and, at the door, each one said that he hoped that there would be no change of pastor that year. The committee was telling the superintendent one thing and the pastor another. The superintendent felt compelled to produce a letter from the chairman of this committee setting forth their actual desire. The pastor, relieved by the rather harsh but plain facts, said that under no circumstance would he want to stay, and thanked the superintendent.

The members of the cabinet would be the first to concede that their judgment is not infallible. Mistakes in judgment have been made and probably will continue to be made as long as the human factor is involved in God's work. The cabinet is not any more eager to make a mistake in such far-reaching and serious matters than is any other member of the church anywhere. The combined judgment of the pastoral relations committee, viewing honestly and in a Christian spirit the situation, with that of the bishop and cabinet, together with the pastors concerned, can and will bring a greater measure of success and happiness to both pastor and church than would otherwise be possible.

Most pastoral relations committees cooperate and are eager to do the right thing. There can be no doubt of their interest and desire to see the church prosper. Many errors can be charged to a lack of knowledge of how to proceed. In this all of us pastors might feel a certain responsibility in not having taken steps to instruct our quarterly conference committees beforehand with respect to what is expected of them under the Discipline of the church.

Perhaps a suggestion here might not be amiss. If a few minutes of each monthly official board meeting could be spent in discussing with the officials of the churches one or more of these functional committees, in the course of a pastorate there would be a fund of knowledge of how to proceed in an orderly and effective way when the need arises. If one waits until the issue is up before giving such help, he is likely to find people less disposed to grasp in an objectve way, the true meaning of their office and the serious nature of their responsibility. I believe that this procedure would elevate the thinking as well as edify and create an added respect for this wonderful church and its loyal ministry.

The Living Word

LUTHER A. WEIGLE

"THEY WANTED WINE"

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine"—so reads the King James Version in its account of the marriage at Cana in Galilee (John 2: 1-11). To the modern reader this means that when some of the guests grew thirsty and desired wine, the mother of Jesus realized that there was none and turned to him for help.

But that is not what the Greek text of John 2: 3 means. Its first clause was translated by Tyndale: "And when the wine failed." Tyndale's rendering is correct, and was used in the successive versions of Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the first edition of the Bishops' Bible. The Greek text implies that the bridegroom had supplied wine, according to Jewish custom, but that he had miscalculated and did not supply enough. Tyndale's translation of the clause has been reinstated by all authorized revisions of the King James Version—by the English Revised Version of 1881, the American Standard Version of 1901, and the Revised Standard Version of 1946-1952. Other modern translators also agree with Tyndale; they say that the wine "ran short" (Moffatt, Weymouth, Twentieth Centrury, Ballantine, Rieu) or "gave out" (Goopspeed, Philips, Verkuyl).

The wording of the King James Version, "when they wanted wine," is an ambiguous rendering for which a reviser of the Bishops' Bible is responsible. It first appeared in the second edition of the Bishops' Bible, and was taken from it by the King James translators. These two versions stand alone in this mistake.

In 1611 the error was not as apparent as it is now, for the verb "want" is always used by the King James Version in the older sense of "lack," and not in the sense of "desire." The Seventeenth-Century reader understood the clause to mean "when they lacked wine" just as naturally as the reader of today understands it to mean "when they desired wine." But even so the King James rendering of this clause is an inaccurate paraphrase of the Greek text, and is apt to mislead the English reader.

"EYES OF SERVICE"

A FREE PROGRAM - (small transportation charge) - **A Girl's Escape from Darkness - Showing the Boston Eye Bank in Action.** Projector, screen and speaker provided Sound color film.

BOSTON EYE BANK

243 Charles, Boston **LA 3-8230**

Methodism

(Continued from page 12)

former associate to the manager, will manage the Chicago branch. . . . **Bishop Willis J. King,** resident bishop of the Monrovia (Liberia) Area of The Methodist Church, and also charged with residential responsibility for the Lousiana and Mississippi Conferences of the New Orleans Area (Central Jurisdiction), was cited and decorated by the Liberian Government during the recent inaugural week activities for President Tubman. . . . **The Rev. DeWitt S. Dykes,** superintendent of the Chattanooga District of the East Tennessee Conference, is a new staff member of the Department of Finance and Field Service of the Board of Missions. . . . **Marion Downs,** noted soprano, was guest artist at the First Methodist Cuhrch, Santa Monica, Calif., recently. . . . **Bishop G. Bromley Oxnam** has begun a two-month tour of duty in the southern hemisphere. He will participate in ecumenical meetings in Australia and New Zealand during February and will survey Southeast Asia Methodism for the Council of Bishops during March. . . . **Miss Marguerite Harris,** of New York, is the new treasurer of the Woman's Division of Christian Service of the Board of Missions.

THE DANIELSEN HOUSE IS DEDICATED

New Headquarters for Boston University's Student Christian Association

Among the principals and guests at the January 5 dedication were (left to right): Mrs. Harry Boyd, mother of Mrs. Danielsen; Dr. William A. Overholt, Protestant Chaplain at Boston University; Mrs. and Mr. Albert V. Danielsen, donors of the new center; President Harold C. Case; Marilyn Griffith and Stephen Walker, student co-chairmen of the Association.

Methodist Bishop John Wesley Lord, Audrey Dana, Episcopal Bishop Norman B. Nash

The Library

Bud Croy
Lois Grady
Ann Crawford

Students at B. U. College of Liberal Arts

Smokestacks and Steeples

EMERSON WESLEY SMITH

THE STRIKE

By the time this column appears in print, it is my hope and prayer that the Westinghouse strike, in its thirteenth week at present writing, will no longer be news. I hope it will have been settled in the best possible manner; but right there let us stop and make the first observation—that even the best possible settlement of differences will leave much to be desired. It will fall far short of the ideal relationship. The ending of a strike never heralds the ending of ill will, bitter feelings, desire for retaliation: Quite the reverse. As war solves no basic problems, but breeds them, so am I convinced that strikes do the same thing.

In all of my experience with strikes, I have yet to see a good one, or one where somebody won something that in any way compensated for the losses suffered. In today's economy, everyone loses in a strike. I do honestly believe strikes are unChristian, and alternatives to the strike weapon must be found. Why are strikes unChristian? Because a strike almost always is decided on the basis of which side has sufficient staying power to outlast the other. It is a decision based on power over weakness, not on what necessarily is fair and just and right. Ethical considerations play a mighty small role when a strong union and a strong management are deadlocked in the power struggle of a strike situation. And all the while such conflict is continuing, the community suffers, the local economy stagnates, personal debts pile up and hardships multiply.

Let me compliment the clergy of Greater Springfield in their concern for Westinghouse workers on strike in the local plant. Not only did the Council of Churches manifest desire to help settle the conflict, but the churches individually saw to it that no family knowingly went without a Christmas dinner or toys for the children. It was done without fanfare, or publicity that might have embarrassed the recipients. This concern is continuing, and represents the efforts of over 50 Protestant churches of the area.

The clergy, Protestant and Jewish, have met and listened to leadership of both sides present their cases. They urged through petitions that both parties settle their differences without further delay by bargaining around the clock till settlement would be reached, and that a fact-finding committee sit in the negotiating sessions to see that bona fide bargaining was taking place. The clergy, in addition, offered their services in any way that would bring about a respectable peace. They are to date continuing in their efforts, and are in contact with clergy groups in other Westinghouse communities.

May their efforts succeed, and may they not stop there, but lend effort to mend the ill will, the bitterness, the hatred that all strikes engender. And may ways soon be found, acceptable to both labor and management, that will make work stoppages a thing of the past.

BOOKS SELECTED BY ZH

THE LIFE OF MATTHEW SIMPSON, Robert D. Clark, The Macmillan Co., N. Y. $5.50. The life of a great religious pioneer and one of the memorable figures in nineteenth-century America. He was first president of what is now DePauw University. Also a Bishop of The Methodist Church. Good reading for those who like solid biography with social and political history.

AUTOBIOGRAPHY OF PETER CARTWRIGHT, Abingdon Press, N. Y. $3.75. The life of the great circuit rider. A bit tedious in spots with administrative details. A vivid picture of revivals in the early 18 hundreds. Methodists, especially, need to know Peter Cartwright.

BEHOLD THE GLORY, Chad Walsh, Harper & Bros., N. Y. $2. The Harper Book for Lent. Excellent devotional reading in small doses. A new glory comes into life after reading every chapter.

COME AS YOU ARE, O. H. Austin, Abingdon Press, N. Y. $1.50. "42 nonpious meditations for ordinary people." About two pages given to each incident. Ordinary.

THE RIGHT TO READ, Paul Blanshard, The Beacon Press, Boston, Mass. $3.50. For those who are concerned about possible censorship. Rather surprising.

UNFINISHED BUSINESS, Halford E. Luccock, Harper & Bros., N. Y. $3. Luccock is always good reading. A collection of "short diversions" that keeps you reading the next one. Mostly one-page items. Good to get the thoughts working, or for just plain enjoyment.

MORAL PRINCIPLES IN THE BIBLE, Ben Kimpel, Philosophical Library, N. Y. $4.50. A study of the contribution of the Bible to moral philosophy. Good for the serious minded who want more light on moral matters.

CHRISTIAN WORDS AND CHRISTIAN MEANINGS, Harper & Bros., N. Y. $2.50. Faith, knowledge, revelation, dogma, love, incarnation, sin, judgment, forgiveness, atonement, sacrifice, communion, grace, freedom, salvation and hope, there they are. Short treatments of each one for your enlightenment. What happened to "justification"?

MARRIAGE HAPPINESS OR UNHAPPINESS, Tom R. Blaine, Dorrance & Company, Philadelphia. $2.50. A different kind of marriage book. Writing by a judge who has seen the business of unhappy marriage from the bench. Says the judge, "marriage happiness is attainable by all who intelligently and sincerely desire happiness . . . ."

In this month of February we remember famous men – Washington, Lincoln, and others.

IN 1809, LINCOLN'S BIRTH YEAR, OUR SOCIETY BEGAN DISTRIBUTION OF SCRIPTURES

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Yankee Methodist Family

J. Arthur Gibson was honored recently by College Avenue Methodist Church, Somerville, Mass. For fifty years he has been a faithful and able churchman. He became a preparatory member of the Methodist Church in Fitchburg, Mass., when he was about 13 years old. He joined the Tremont Methodist Church, Boston, Mass., in 1906 and in May, 1910, transferred his membership to College Avenue. In December Mr. Gibson completed fifty years of distinguished service with the Simplex Wire and Cable Company of Cambridge, of which he was vice-president.

Carolyn Thompson, Wesley Methodist Church, Springfield, Mass., recently gave the message to her church on Youth Sunday. Miss Thompson is presently Chairman of Christian Outreach for both Wes-Hi Fellowship and the New England Conference Methodist Youth Fellowship. . . . **Dr. David Angell** is ill at New England Deaconess hospital. . . . **Dr. and Mrs. J. Kirkwood Craig** of Manchester, N. H., are in Florida for three months. . . . **Marion Seavey** recently received the Cross and Crown award from her church for 20 years of perfect attendance at Sunday school.

Methodist Chaplain Frank G. Kelly, Moultonboro, N. H., is serving as project chairman for an inter-cultural program of music in which students from Oeno Conservatory of Music in Japan are participating. . . . **The Rev. Claude H. Voorheis**, St. Paul's Methodist Church, Manchester, N. H., is conducting the TV program, "Our Faith," Thursday at 3.45 P. M. on WMUR-TV, Channel 9. . . . The Rev. and Mrs. D. Joseph Imler, Belmont, Mass., recently announced the engagement of their daughter, **Catherine Imler**, to Donald C. Tucker.

Mrs. Mathilda C. Lofgren, 93, died February 2, in Worcester. Her husband, the late Rev. A. J. Lofgren, was a well-known member of the Swedish Conference. She was the mother-in-law of the Rev. Edward F. Dahl. . . . **Mrs. Arthur Wright** now lives at Woodlawn Manor, Newport, N. H. . . . **Mrs. A. W. Tirrell** had her 90th birthday anniversary Feb. 10. She is a member of the Robinson Methodist Church, Malden, Mass. . . . **Mrs. Laura E. Bridgham** was recently featured on a full page of the *Worcester Sunday Telegram* as Shrewsbury's (Mass.) most travelled resident, through her unique hobby of world-wide travel by securing and studying data collected on travel.

Mrs. Everett L. Farnsworth is on the staff of the Bouvé School and lives on the campus of Tufts University. . . . **The Rev. Arthur Hopkinson**, 68, died on January 23 *(more on Mr. Hopkinson in March issue)*.

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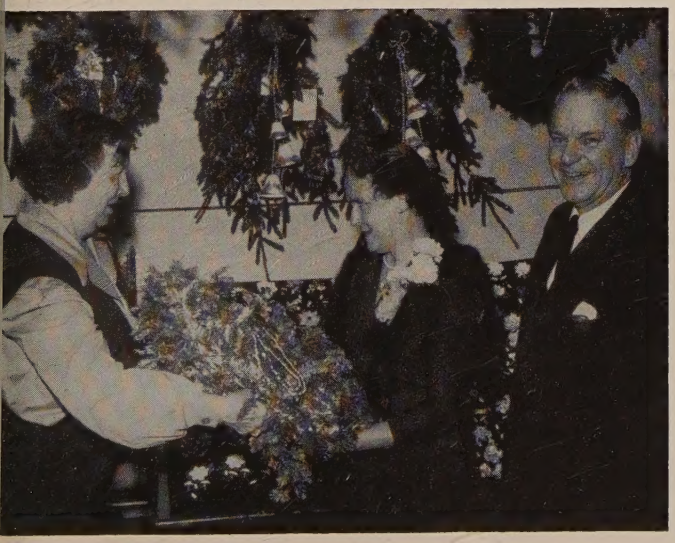
The Bishop receives a gallon of maple syrup from Mr. Sprague.

A BISHOP'S WEEK-END

Bishop and Mrs. John Wesley Lord recently spent a week-end with the Plymouth and Ashland Methodist Churches in New Hampshire. They were guests of the Rev. and Mrs. Stanley M. Sprague. The Rev. Mr. Sprague is pastor of the churches. Bishop Lord preached to large congregations in both churches.

The Bishop and Mrs. Lord with Mr. and Mrs. Sprague.

Mrs. Grace Hart presents Mrs. Lord with a wreath.



A fishing lesson?

Thanks from Boston Eye Bank

I would like to thank you on behalf of the Boston Eye Bank for the recent article on the Eye Bank which you published in the ZIONS HERALD. Stories such as this are one of the biggest instruments in bringing donors to us. I have had several responses to the article already. It is only through cooperation such as yours that the Eye Bank is able to carry on its work in sight restoration.

MRS. W. A. SLADE, JR.
Executive Secretary
Boston Eye Bank
Boston, Mass.

To Consider ZH

Within the next month we will be asking our people to subscribe to the *Christian Advocate.* I would like at the same time to ask those who care (many are interested) to consider the ZIONS HERALD. With that in mind I would like to have you send me any blanks or envelopes which you may furnish for such a campaign. We may need fifty blanks or envelopes to cover those families who may be interested.

O. W. BELL
Minister
The Wesley Methodist Church
Bath, Maine

Glad to Have a Line from Gardner

You are doing a magnificent job with ZIONS HERALD. Power and success to you during the new year. If you need a line to help fill up the page, last fall a group of laymen from the Chestnut Street Church gave 343 hours of labor in constructing a new garage for the pastor's car and in redecorating the church kitchen. Do not feel under any obligation to use it unless you are reporting other churches. I thought it might please the men to see it reported.

MASON W. SHARP
Pastor
Chestnut Street Methodist Church
Gardner, Mass.

(Ed. Note: Always glad to hear from our churches. Part of ZH's mission is to report what we are doing so that we can all share one another's blessings. Congratulations to your laymen.)

In Favor of Itinerancy

G. Albert Higgins in his article entitled "From the Cabinet" *(Nov., 1955, issue)* makes a splendid contribution to the growing discussion of our Methodist system of appointments when he throws some light on the problem from the administrative point of view. Usually this side of the matter has not been developed.

For a number of years I have felt that limited pastorates with a stricter application for our itineranting system would help our New England Methodism. With two types of churches, those privileged and those "functioning according to the Methodist Itinerancy system" there is great difficulty fitting men and churches which was the strength of our early Methodism. Within a conference are men with a variety of talents and churches with a variety of needs. The system of annual appointments makes possible the linking of need and the man who can help the church best in its situation. The itinerating system makes possible the minister contributing leadership to several churches thus strengthening the progress of the Church. I doubt if our laity really understand the strength of this system. I hope that the discussion of the matter will bring this understanding to the churches. Unless laymen co-operate by accepting and releasing pastors it is going to be difficult to apply the system in any area.

It appears that the morale of the preachers and the churches improves where shorter pastorates are the rule. We do not argue for a pastorate of one or two years but rather for the acceptance of a willingness on both pastors and laity to let the unique system of Methodist appointments become an effective way of restoring strength to our Church.

JOHN K. MONTGOMERY
Pastor
Grace Methodist Church
Cambridge, Mass.

To General Conference 13 Times

Enclosed please find $3 for one year renewal. I've been ill, quite poorly now. I am an old man—have been reading the ZIONS HERALD for years. I've been a delegate to thirteen General Conferences including the Uniting Conference of 1939.

HERBERT S. WILSON
Pocomoke City, Md.

Put ZH in Libraries

Every effort should be made to increase the circle of readers of such a fine Methodist periodical as ZIONS HERALD. I would suggest that readers visit the reading rooms of their local public library to see if the magazine is on file there. If not, the library should be requested to subscribe. If the library is unwilling to go to that expense the readers should be willing to pay for a subscription for the library. In that way many persons could be interested in Methodism.

EDWIN A. MASON
Hartford, Conn.

Need for Independent Journal

For perhaps twenty years I was a regular subscriber to the ZIONS HERALD and contributed quite a number of articles. If there ever was a time in our history when the Methodist Church needs an independent journal it is now. The survey in the *Christian Advocate* of January 5, 1956, is an indication of the striking lowering of ethical standards in our Church which usually is in proportion to lower doctrinal standards. I understand the HERALD is now monthly. I would be grateful to have sample copy of last edition with a view of having it come again to my desk.

(REV.) LEE RALPH PHIPPS
Townville, Pa.

Better and Better—All the Time

It is almost time to renew my subscription to this very excellent paper. My heart thrills with joy each time I pick up or speak of, or read ZIONS HERALD, having been almost a continuous reader for sixty years. It was never so good as now in my opinion. And that is as it should be—better and better—all the time. Pardon this, but you see what it does to me.

But now, I'm enclosing check . . .

MARGARET L. ECKLEY
Ocean Grove, N. J.

A Store of Inspiring Reading

Several times I have thought of discontinuing my subscription to ZIONS HERALD. Some of the time because I did not think it was worth what I was paying for it, and because I thought I could not afford the price. The HERALD has been in my home for more than sixty years, and now I am the only one to read it, a widow of eighty-five. It is marvelous the way the HERALD has improved. There is a store of inspiring and interesting reading. So am sending my subscription. God bless you in your work.

MRS. JOHN RANSOM
Woonsocket, R. I.

Spiraling Progress

The ZIONS HERALD has an attractive format and I think you are doing an excellent job with it. Moreover, the quality of the printing is equal to that of the better secular magazines. It is this approach, along with more pictures and more human interest, that could lead to more intensive readership of religious publications. To that end, may your progress keep spiraling.

EDWARD A. EVON
Manchester, Conn.

(Ed. Note: We want credit for a good printing job to go to Everett Roundy, manager of the printing department of the Industrial School for Crippled Children, Boston, Mass.)

Many a Year Thereafter

. . . May I state the pleasure and profit I find in the handsome monthly ZH. Keep up the good work for '56, and for '57, too, since I'm signing up for both years (and many a year thereafter).

GUY ALLEN
Pastor
Boston Street Methodist Church
West Lynn, Mass.

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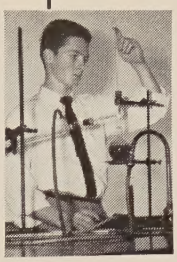

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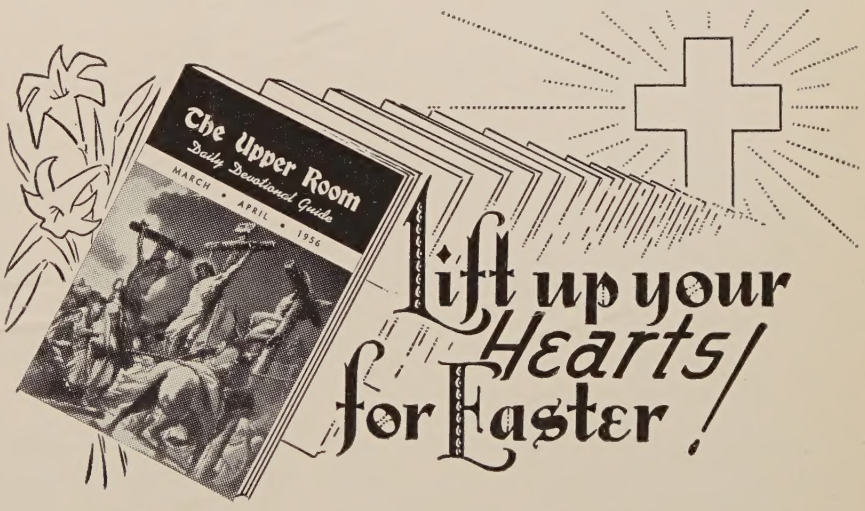

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